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Apostolic Delegate Ordains

**CATHOLIC NEGROES IN FLA. AND GA.
OUR LORD'S WOUNDED SIDE**

June-July

1961

MISSION MASS LEAGUE

For the Living and the Dead



Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

MISSION GIFT AGREEMENT

(ANNUITY)

A safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers.

Investigate the Mission Gift Agreement NOW!

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

----- CUT ON LINE -----

Dear Father Provincial: I have \$ _____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____ Zone _____

State _____

(All information kept confidential.)

----- CUT ON LINE -----

Dear Father Provincial: I request _____ membership for _____, living—deceased, (Encircle correct word) at address _____ City _____

Zone _____ State _____

Vol. 38 / No. 6 / JUNE - JULY, 1961

ST. AUGUSTINE'S CATHOLIC **Messenger**

BAY SAINT LOUIS, MISSISSIPPI

the Magazine with a Message

Subscription Rate: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; other rates, see below.

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Rev. Wilbert White, S.V.D.—164, 180-181, cover #3; Cecil Layne—170 (Hunter); National Studio—182 (Hopkins); Paul Studio—182 (Brigham); Royaltone Studio—182 (Bell); Friendship Photo—183 (Stout); Wm. O'Donnell—186; Very Rev. Harold Perry, S.V.D.—188; Contributed—all others.

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Frater Anthony Dugay, S.V.D.

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Change of address? Mail us promptly your OLD address (exactly as printed on mailing label of your Messenger) and your NEW address (with zone number, if any). Allow the usual 5 weeks for change-over.

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The Message



... from
Divine Word Missionaries

INTEGRATION'S VIRTUES

Archbishop Egidio Vagnozzi, S.T.D., the Apostolic Delegate, was so gracious that he came to our Divine Word Seminary in Bay Saint Louis, Mississippi to ordain seven of our young clerics on May 4. Elsewhere in this issue of the *Messenger* a number of photos display the ordination in which were ordained 2 Whites and 5 Negroes. The five represented the largest number of American Negroes ever ordained together.

While he was amidst our racially mixed community, the Delegate enunciated his interest in the goal of our seminary, and indeed, in the goal of all who work with the American Negro for his cause. The Delegate said, ". . . it has been a very happy occasion for me to come here, to this place where there is this amalgamation of the forces of the Church, regardless of color, regardless of race, all united in the charity of Christ. And that is what we must encourage, not only in the United States, but all over the world. We must be one family animated by the same charity of Christ and by the same feeling of brotherhood."

After departing from our seminary the delegate was a visitor in nearby New Orleans. While there he further

spoke these words which are of interest to us. "Within the walls of the Church it is the soul that counts. . . and the soul has no color. The only important difference among souls is whether one is with the grace of God or without His grace. On the question of intergration the Bishops of the United States in 1958 issued a statement, 'Discrimination and the Christian Conscience,' that is the position of the Church, a position to which every good, right-thinking Catholic must subscribe. Of course, change cannot be made too suddenly, and if patience is a virtue on every occasion, it is particularly important in this question. *However, it is essential to progress in the line of integration without ever going back.*" (italics added)

Negroes everywhere, but especially the sorely-tried Negroes of New Orleans, rejoiced to know the Delegate's words. But the rejoicing of New Orleans' Negroes was short-lived, for as soon as the city's press got wind of the message its interpretation of the words was emblazoned in a heading of May 12, "MUST MIX SLOWLY SAYS POPE'S ENVOY."

Of course, any Negro in New Orleans could have foretold exactly that the press would so narrow-mindedly interpret the Delegate's message. Anytime the Negroes receive from a churchman an urging to be patient (and they have been paragons of patience for 100 years) it is gleefully interpreted by segregationists as a victory for segregation. For a segregationist, "Negroes, be patient!" means "keep the status quo now and almost forever."

But, though we do not read where he said it at New Orleans, we know from our acquaintance with the Apostolic Delegate at our seminary in Bay Saint Louis that he values not only the virtue of patience, but also the virtues of *charity and justice*, two virtues also important to the integration question.

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At Macon, Georgia—nun is a Bl. Sacrament Sister.

by a DIVINE WORD MISSIONARY

(Sixth article in a *Messenger* series on Catholic Negroes in the U.S.A.)

In the two states of Florida and Georgia there live 2,002,782 Negroes. That number is very close to one-ninth of the entire Negro population of the U.S. Yet, so few are the Catholics among them that only 29 of the country's 494 Catholic Negro congregations are found in Florida and Georgia combined.

In all of Florida there are but 5,540 Catholic Negroes. They are just about evenly distributed between the Diocese of St. Augustine (northern half of the state) and Miami (southern half). The 5,540 Catholics are well-nigh lost amidst Florida's 880,186 Negroes. They constitute but 0.6% in that total. This means that of approximately every 160 Negroes in Florida only one is a Catholic.

All but three of the 18 Catholic Negro congregations in Florida are located on the Atlantic coast in the prosperous resort area. Beginning from Key West, the Catholic Negro missions in Florida run up the state's east coast all the way to North Jacksonville, never leaving the ocean's edge. The Negroes find work in the resort towns where, also, they reside.

Apparently, though, they are forced to live back of towns, away from the immediate beach areas which are reserved for the Whites' residences and resort facilities. On the west coast of Florida, on the Gulf of Mexico side, there are but two congregations of Catholic Negroes. Both are in the Tampa area, with one in Tampa and the other in St. Petersburg. There is a center for Catholic Negro students at Florida A. & M. University at Tallahassee in north Florida. This student center (not truly an organized congregation) is the only unit in the Florida Negro missions not located on the state's coastline. There seem to be no sizable numbers of Catholic Negroes through the whole interior of the state except at Ocala. Here Negroes have long been acquainted with the Church though they have not embraced Catholicism in large numbers. A small mission which formerly served some of Ocala's Catholic Negroes at

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A Sister of St. Francis . . .

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Throughout the state of Florida, also where there are units of the Negro missions, Catholic Negroes are free to worship with Whites at any Catholic church. Generally, though, the bulk of the 5,540 attend the 18 missions already mentioned. The Catholic Negro children study in parochial schools separate from the white children. But at some cities the Negro children must attend a public school even where there is a Catholic school attended by the Whites. At several places, though, where the bishops could effect it in segregation-conscious Florida, a few Negro children attend the Catholic school with Whites. Negro children in Florida do not appear to enjoy the inestimable benefits that flow from the religious nuns to Negro children elsewhere; for, even in places where they are available to teach these children, the nuns do not reside in the Negro neighborhood alongside their mission as do nuns elsewhere throughout the Negro missions. The children are thereby deprived of the nuns' continuing influence outside of school hours. This unfortunate arrangement is dictated by numerous local circumstances which include shortages of money. It is not at all clear that surmounting the circumstances to afford the nuns' abiding presence among the children would bring fruit commensurate with the difficulties involved.

The ratio of but one Catholic among every 160 Negroes in Florida would be even more disproportionate were it not for the influx of Negroes from nearby Cuba and the Caribbean area. The newcomers are most often Catholics.

These strangers, to be sure, generally do not become perfectly assimilated with the American Negro Catholics. Along with observable differences of language, accent, mannerisms of dress, gait, degree of religious training, etc., they sometimes retain for life certain intangible traits which set them off from, or even at odds with, the American Negroes. Such are mental outlook, thought process, aggressive attitude, nationalistic tendencies, etc. All this born out of a different background from that in which was reared the American Negro. Though the two groups are not perfectly assimilative at first contact, they do worship together and cooperate sufficiently close to form a cohesive congregation. The differences in the two groups, however, are interesting in that they point out the fallacy in the opinion prevalent among Whites that all Negroes are everywhere the same. Further, they point out how truly Americanized is the American Negro. The Negroes from Cuba and the Caribbean area to him as much strangers as they are to any white American.

The Miami Diocese is newly established. It was formed, on August 13, 1958, from the southern half of the St. Augustine Diocese which formerly covered all of the peninsular state except for the extreme north west corner which is attached to the Mobile-Birmingham Archdiocese. (In this study the northwest corner is not included, as it was included in a former article of the present *Messenger* series.) Each of the two Florida dioceses now has nine Negro congregations. Of the nine in the Miami Diocese, however, only one has resident priests. Only three in the St. Augustine Diocese have resident priests. Slowly the Church's activity amidst Florida's huge Negro population seems to be stirring. Gradually the position is being abandoned which saw the American Negro as someone expendable until the Whites could first be



... at St. Petersburg, Fla.

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sufficiently attended in a state where priests are scarce and where religious priests are especially scarce. In all of Florida less than 100 religious priests are at work in all kinds of undertakings. Only 11 religious priests work with the Negroes. They represent but three religious orders. This is a striking difference from the work in other states where many religious orders have been invited to add their men and means to the diocesan clergy to bring Catholicism to the Negro.

Convert work is steady in Florida even if not spectacular in numerical results. Last year 134 Negroes were converted in the state. Some of those converts, undoubtedly, were lost to Florida by the exodus of Negroes from the South, but the percentage of displacement among Florida's Catholic Negroes is surely less than that in other southern states since Florida's exodus is much more restrained than that from other states. Actually, from 1950 to 1960, Florida's Negro population *rose* by 277,085.

The eventual stirring of Catholic work among Florida's Negroes is perhaps evidenced by the recent attention being given to the need for growth and repair and replacement of buildings at the Negro missions there. At Miami, in the newly opened Richmond Heights area of South Miami, where the city's middle class Negroes are settling, the Josephite Fathers planned a new chapel. A public school has served as a place for Mass there. In the older Negro section of Miami, within reach of Holy Redeemer and St. Augustine Missions, there are about 25,000 Negroes. Among them there are some 546 Catholics; an average of one Catholic in every 45 Negroes (about 2.2% of the total), for a notable ratio increase at one part of Miami over the state's general ratio of but one Catholic in every 160 Negroes. Two parochial schools in Miami serve 419 Negro children. Only 205 of them are Catholics. St. Mary of the

Mission Church in Miami has 325 Catholics and its school has 144 pupils. These latter Negroes are in the very disadvantaged financial class. Jacksonville shows a healthy sign of future growth. The bishop of the St. Augustine Diocese is carefully shepherding limited funds to replace the entire mission plant at Jacksonville which is to abandon its present location and decrepid buildings in the old, noisy, and congested Negro section. A large tract has been acquired in a rapidly developing section some distance away, but within reach of the Negro community. Like the old buildings at Jacksonville's mission the buildings at other Negro missions in Florida are feeling the strain of their years and are



Josephite at Tampa



Josephite at St. Augustine

in FLORIDA and GEORGIA

cracking under the strain. Funds to replace them are non-existent.

As seems to be true elsewhere, the Negroes in Florida may perhaps become more interested in the Catholic Church if they were given more chances to contact the Church and see her true Catholic character. How the Church in Florida will contact more Negroes while affording them chance to worship in appealing surroundings remains to be seen. Perhaps the answer most desirable would be integration into existing Church facilities and more service from existing Church personnel.

* * *

Georgia has a population of 1,122,596 Negroes. It now ranks third (be-

hind New York and Texas) in its number of Negro citizens, but 10 years ago it ranked first among the states. In a decade Georgia has lost its first position although its present Negro population is a 59,834 increase over 1950. Among the state's large Negro group there are found only 3,694 Catholics for an infinitesimally small percentage (0.3%) and a ratio of but one Catholic among every 304 Negroes.

Two dioceses cover Georgia. The Atlanta Diocese has jurisdiction over the northern half. It was established in 1956. Prior to that year, the Savannah Diocese, which now covers the southern half of the state, had jurisdiction over all the state. In both dioceses today there is a total of only 11 Catholic Negro congregations; for an average membership of about 330. Until recent years, in the entire area of what is now the Atlanta Diocese, there had been only one Negro congregation. Now there are three. One of the three, St. Paul of the Cross Parish in Atlanta, has by far the most commendable physical plant of any southern unit of the Negro missions. It is one of the most recently established units in the Negro missions and presents a two million dollar building complex. The Passionist Order backed the project and met the debt for a new prestige-parish to serve the prestige conscious large middle class and upper middle class among Atlanta's Negroes. This Negro group is unique to Atlanta and has no duplicate group of similar size elsewhere in the South inclusive of such cities as New Orleans, Houston, Miami, and Dallas. St. Paul of the Cross Parish, then, serves a purpose unique to the Atlanta area. Its large financial outlay could not, and need not, be duplicated elsewhere in the Negro missions. It is expected that the prestige-parish will experience a growth among the many middle class professionals of Atlanta who, like Whites everywhere, are status con-



Josephite at Tampa



Josephite at St. Augustine

sufficiently attended in a state where priests are scarce and where religious priests are especially scarce. In all of Florida less than 100 religious priests are at work in all kinds of undertakings. Only 11 religious priests work with the Negroes. They represent but three religious orders. This is a striking difference from the work in other states where many religious orders have been invited to add their men and means to the diocesan clergy to bring Catholicism to the Negro.

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The eventual stirring of Catholic work among Florida's Negroes is perhaps evidenced by the recent attention being given to the need for growth and repair and replacement of buildings at the Negro missions there. At Miami, in the newly opened Richmond Heights area of South Miami, where the city's middle class Negroes are settling, the Josephite Fathers planned a new chapel. A public school has served as a place for Mass there. In the older Negro section of Miami, within reach of Holy Redeemer and St. Augustine Missions, there are about 25,000 Negroes. Among them there are some 546 Catholics; an average of one Catholic in every 45 Negroes (about 2.2% of the total), for a notable ratio increase at one part of Miami over the state's general ratio of but one Catholic in every 160 Negroes. Two parochial schools in Miami serve 419 Negro children. Only 205 of them are Catholics. St. Mary of the

Mission Church in Miami has 325 Catholics and its school has 144 pupils. These latter Negroes are in the very disadvantaged financial class. Jacksonville shows a healthy sign of future growth. The bishop of the St. Augustine Diocese is carefully shepherding limited funds to replace the entire mission plant at Jacksonville which is to abandon its present location and decrepid buildings in the old, noisy, and congested Negro section. A large tract has been acquired in a rapidly developing section some distance away, but within reach of the Negro community. Like the old buildings at Jacksonville's mission the buildings at other Negro missions in Florida are feeling the strain of their years and are



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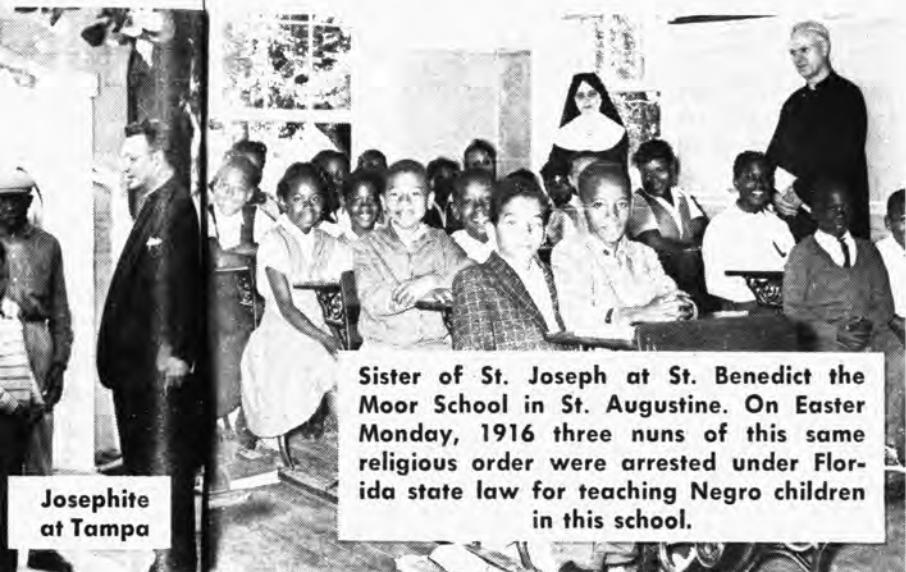
As seems to be true elsewhere, the Negroes in Florida may perhaps become more interested in the Catholic Church if they were given more chances to contact the Church and see her true Catholic character. How the Church in Florida will contact more Negroes while affording them chance to worship in appealing surroundings remains to be seen. Perhaps the answer most desirable would be integration into existing Church facilities and more service from existing Church personnel.

* * *

Georgia has a population of 1,122,596 Negroes. It now ranks third (be-

hind New York and Texas) in its number of Negro citizens, but 10 years ago it ranked first among the states. In a decade Georgia has lost its first position although its present Negro population is a 59,834 increase over 1950. Among the state's large Negro group there are found only 3,694 Catholics for an infinitesimally small percentage (0.3%) and a ratio of but one Catholic among every 304 Negroes.

Two dioceses cover Georgia. The Atlanta Diocese has jurisdiction over the northern half. It was established in 1956. Prior to that year, the Savannah Diocese, which now covers the southern half of the state, had jurisdiction over all the state. In both dioceses today there is a total of only 11 Catholic Negro congregations; for an average membership of about 330. Until recent years, in the entire area of what is now the Atlanta Diocese, there had been only one Negro congregation. Now there are three. One of the three, St. Paul of the Cross Parish in Atlanta, has by far the most commendable physical plant of any southern unit of the Negro missions. It is one of the most recently established units in the Negro missions and presents a two million dollar building complex. The Passionist Order backed the project and met the debt for a new prestige-parish to serve the prestige conscious large middle class and upper middle class among Atlanta's Negroes. This Negro group is unique to Atlanta and has no duplicate group of similar size elsewhere in the South inclusive of such cities as New Orleans, Houston, Miami, and Dallas. St. Paul of the Cross Parish, then, serves a purpose unique to the Atlanta area. Its large financial outlay could not, and need not, be duplicated elsewhere in the Negro missions. It is expected that the prestige-parish will experience a growth among the many middle class professionals of Atlanta who, like Whites everywhere, are status con-



Sister of St. Joseph at St. Benedict the Moor School in St. Augustine. On Easter Monday, 1916 three nuns of this same religious order were arrested under Florida state law for teaching Negro children in this school.

Josephite at Tampa



Imm. Conception
St. Petersburg

Josephite at
St. Augustine

CATHOLIC NEGROES

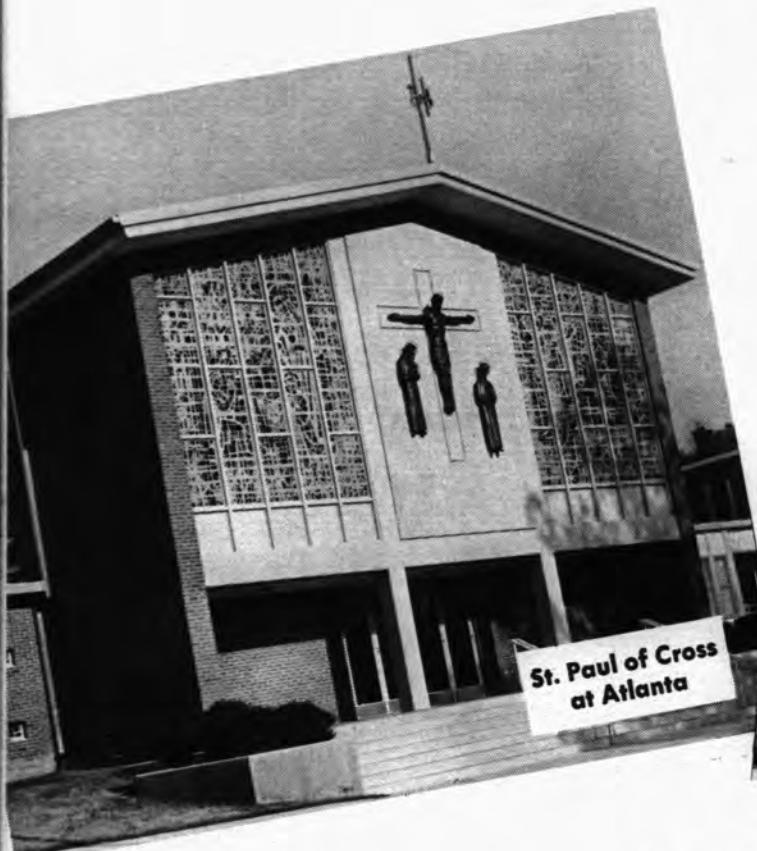
scious, also in matters of religion. Already the parish promises to win more than 100 converts yearly. In time, the people expect to repay their debt to the Passionist Order.

In the Savannah Diocese there are eight Negro congregations. Seven of these eight, and the three in the Atlanta Diocese, have resident priests. All the priests, except the pastor of the new unit at Athens, are religious priests. They represent five different religious orders. The Society of African Missionaries have nine priests at work in Georgia. These men must come in for the lion's share of any credit that accrue to the Church's activity among the Negroes of Georgia. They have been at the work since before the turn of the century.

Though it has been almost three-quarters of a century since the indomitable Father Lissener, S.M.A., led the Society of African Missionaries in Georgia, the state today still numbers but proportionately few Catholic Negroes. Numerous reasons have been advanced in explanation; none of which alone seems adequate. Perhaps the adequate explanation is not in any one reason but in many. It has been pointed out that Georgians showed the typical attitude of bigots to Catholic work among the Negroes from the



Miss Charlaine Hunter, first Negro at University of Georgia, is of St. Paul of Cross—Atlanta.



The MESSENGER asks prayers and aid today for U.S. Negro Missions

NIGROES in FLORIDA and GEORGIA

very beginning. The work was opposed on two counts—it was Catholic work, and it was for the Negro's uplift, both ideas quite revolting in Georgia 75 years ago and today. There was even an attempt made to pass state legislation against white priests instructing Negro people such as was passed in the neighboring state of Florida and which actually resulted in the arrest of three St. Joseph Sisters at St. Augustine when they taught Negro children in a parochial school. The preachers, of course, had a busy hand in arousing antipathy to the Church's work in Georgia—as they still do. It is particularly pathetic that also Negro preachers would oppose Catholic work among Negroes, for today Georgia's Whites point out the Negro's deficiencies in those very qualities the Catholic Church could have helped impart to him more than 75 years ago — sound education, high morality, respect for Christian marriage, aversion to the ludicrous in religious matters, respect for family unity, etc. But the Negro preachers, perhaps taking their cue from the white preachers, did and do oppose Catholic Negroes' deficiencies in the above mentioned traits.

Another reason offered for the low ratio of Catholics among Georgia's Negroes has been that the low literacy level into which Georgia's Negroes were long depressed militates against the Church's efforts among them, for the Catholic doctrine calls for study and comprehension above the illiterate's ability. Another reason has been that the state's vicious segregation policy has so demoralized the Negro as to render him immediately impervious to the moral appeal of the Catholic Faith. Yet another reason advanced is that there simply have never been enough men or means put into the Catholic work in Georgia. It is noted that several of the reasons offered apply as explanations for the low ratio of white Catholics too.

In Georgia and Florida, then, the spread of Catholicism among Negroes until now has certainly not been spectacular, whatever the adequate explanation. Among the 2,002,782 Negroes in the whole area there are found but 9,234 Catholics (a mere 0.4% of the total) for a ratio of one Catholic among every 216 Negroes. But the work in the area manifests one all important mark—it annually yields increasing results. In 1960 Georgia and Florida together reported 5,970 Catholic Negroes. In 1960, the number reported had gone up to 6,887. This year the number is 9,234. The total continues to rise—even despite the area's steady loss of Catholic Negroes in the general exodus. Perhaps its growth will be spurred even more sharply by the recent statement of the Georgia bishops in which they announced that integration into the main stream of the Catholic Church's life is the only right and ultimate goal to work for among Negroes.

Father John Galvin, S.M.A., of Society of African Missionaries, at Macon.



Sacred Heart
at Athens

Nigro Missions

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

CATHOLIC NEGROES



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Statistics for Negro Missions in Florida and Georgia

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Catholic Directory, 1961

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Miami Diocese					
Miami	1. Holy Redeemer*	2 Josephites	275	-----	4 Imm. Heart Srs.; four lay teachers
	2. St. Augustine (Coconut Grove)	1 Josephite (same above)	-----	-----	-----
	3. Station (of St. Aug. above) (Richmond Heights)	1 Josephite (same above)	-----	-----	-----
	4. St. Mary of the Mission (or St. Francis Xavier)	1 Jesuit (non resident)	144	-----	lay teachers-four
Fort Lauderdale	5. Annunciation	1 diocesan priest (non resident)	-----	-----	-----
Fort Pierce	6. Bl. Martin	1 diocesan priest (non resident)	89	-----	2 Dominicans; one
Key West	7. St. Joseph	1 Jesuit (non resident)	348	-----	5 Holy Name Srs.; five
Opa Locka	8. St. Philip (Bunche Park)	1 Redemptorist (non resident)	-----	-----	-----
West Palm Beach	9. Blessed Martin	1 Jesuit (non resident)	-----	-----	-----
St. Augustine Diocese					
St. Augustine	10. St. Benedict the Moor	1 Josephite	90	-----	2 St. Joseph Sisters; one
	11. St. Joseph (West St. Augustine)	1 Josephite (same above)	-----	-----	-----
Fernandina Beach	12. St. Peter Claver	1 diocesan priest (non resident)	-----	-----	-----
Jacksonville	13. St. Pius	2 Josephites	172	-----	3 St. Joseph Sisters; two
	14. Crucifixion (North Jacksonville)	1 Josephite (same above)	-----	-----	-----
New Smyrna Beach	15. St. Rita	1 Redemptorist (non resident)	-----	-----	4 Christian Doctrine Srs.
St. Petersburg	16. Immac. Conception	1 diocesan priest (non resident)	279	-----	4 Srs. of St. Francis; two
Tallahassee	17. St. Eugene (Fla. A.&M. Univ.)	1 diocesan priest (non resident)	-----	-----	-----
Tampa	18. St. Peter Claver	1 Josephite	326	-----	4 Holy Name Srs.; six
SUB TOTAL	18 congregations with 5,540 members	11 religious, 5 diocesan priests	1723	-----	28 nuns; 25 lay teachers
Atlanta, Ga. Diocese					
Atlanta	19. Our Lady of Lourdes	2 Soc. Afric. Miss. priests	347	-----	4 Bl. Sacr. Srs.; four
	20. St. Paul of the Cross	3 Passionists	299	-----	6 Srs. St. Joseph Carondelet; two
Athens	21. Sacred Heart	1 diocesan priest	-----	-----	Sacred Heart Miss. Srs. from St. Mary's Hospital volunteer service
Savannah Diocese					4 Missionary Franciscan Srs.
Savannah	22. St. Anthony	1 Soc. Afric. Miss. priest	-----	-----	7 Missionary Franciscan Srs.
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Albany	25. St. Clare	1 Franciscan (non resident)	-----	-----	12 Missionary Franciscan Srs.
Augusta	26. Imm. Conception	2 Soc. Afric. Miss. priests	360	-----	-----
Columbus	27. St. Benedict	1 Salvatorian	-----	-----	3 Franciscan Srs.
Lakeland	28. Queen of Peace	2 Oblates of Mary Immac.	73	-----	-----
Macon	29. St. Peter Claver	1 Soc. Afric. Miss. priest	302	-----	4 Bl. Sacr. Srs.; two
SUB TOTAL	11 congregations with 3,694 members	17 religious, 1 diocesan priest	2297	-----	47 nuns; 8 lay teachers
GRAND TOTAL	29 congregations with 9,234 members	28 religious, 6 diocesan priests	4020	-----	75 nuns; 33 lay teachers

*Holy Redeemer Parish maintains also Holy Redeemer Clinic, a small dispensary serving a minimum of 20 patients per week. Parish provides property and maintenance; Mercy Hospital provides medicines, equipment, and volunteers from its personnel.

Help Support A Future Priest

Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite. — Divine Word Missionaries.

Give in Honor of a Favorite Saint



Bl. Martin



Bl. Mother



St. Therese



St. Joseph

Dear Father: I wish to offer my prayers and support for the training of worthy young men for the missionary career.

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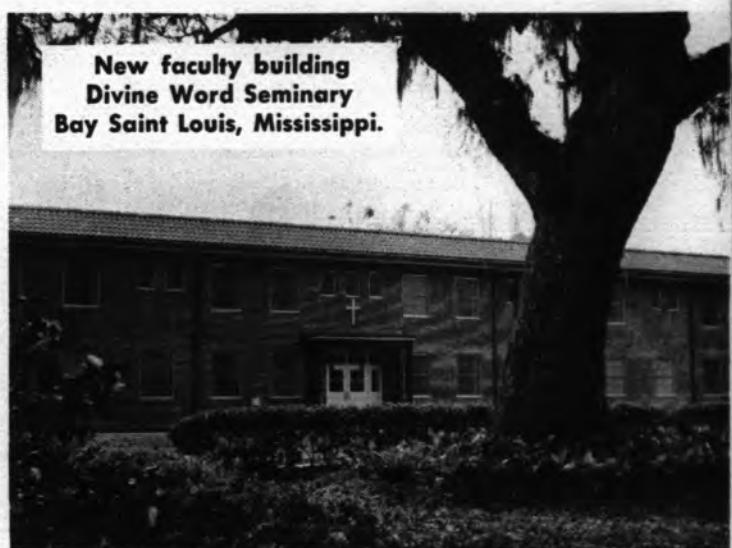
My name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.)

New faculty building
Divine Word Seminary
Bay Saint Louis, Mississippi.



PLACE YOUR NAME IN OUR NEW FACULTY BUILDING

... by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Pews (12)	\$50 each
Communion Rail	\$250
Vestment Case	\$300
Statues (2) (now 1)	\$250 each
Sedilia (bench)	\$100

IN THE PRIESTS' ROOMS

Beds (24)	\$75 each
Crucifixes (24) (now 8)	\$5 each

IN THE LIBRARY

Stacks (10)	\$250 each
Tables (4)	\$100 each
Chairs (24)	\$12 each

IN THE RECREATION ROOM

Tables (2)	\$75 each
Lounge chairs (10)	\$25 each

IN THE CORRIDORS

Drinking fountains (2)	\$250 each
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Send to:

FATHER PROVINCIAL
Divine Word Missionaries
Bay Saint Louis, Mississippi

INTENTIONAL SECOND EXPOSURE

Statistics for Negro Missions in Florida and Georgia

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Catholic Directory, 1961

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New faculty building
Divine Word Seminary
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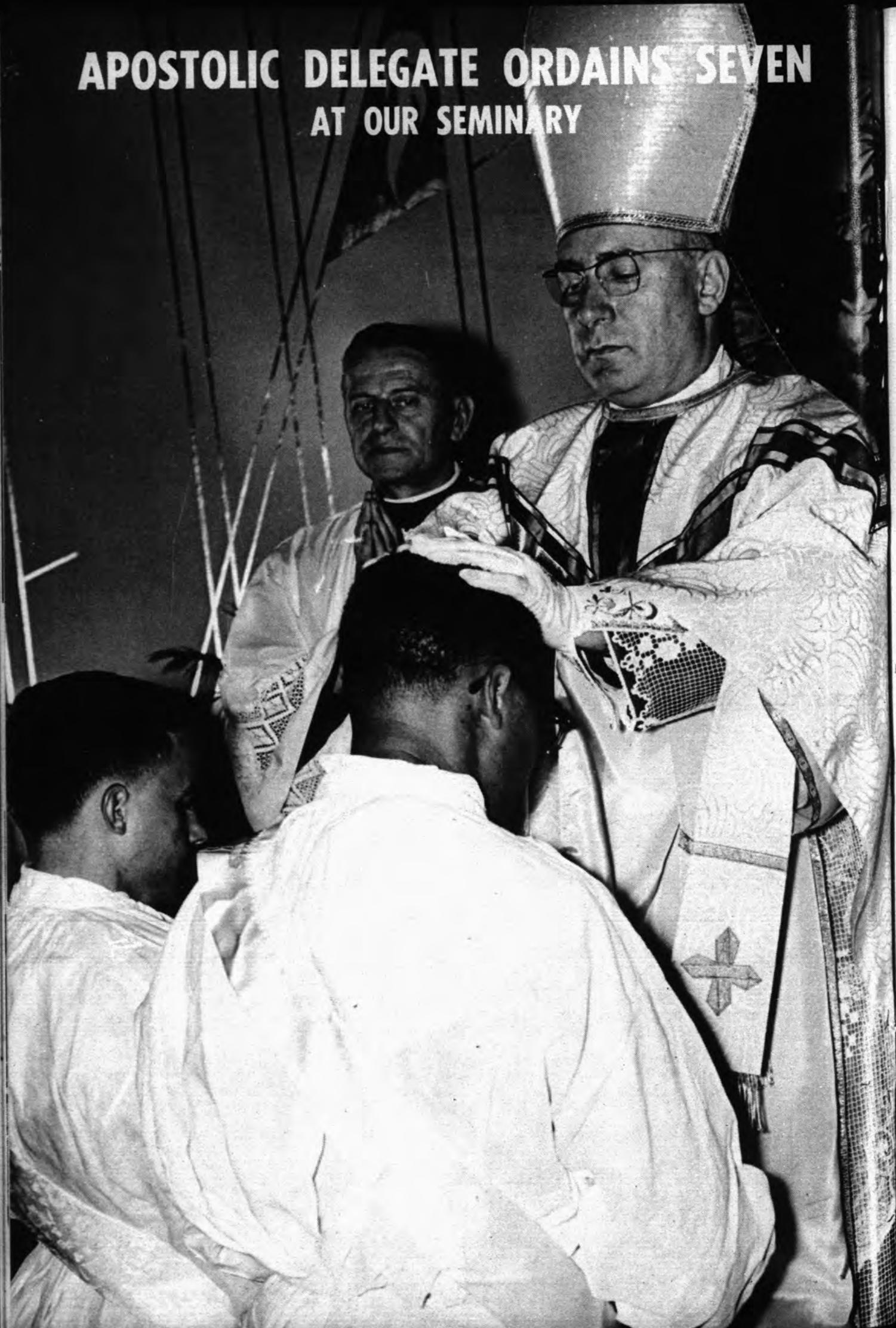
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Send to:

FATHER PROVINCIAL
Divine Word Missionaries
Bay Saint Louis, Mississippi

APOSTOLIC DELEGATE ORDAINS SEVEN AT OUR SEMINARY



ON MAY 4, 1961 the Apostolic Delegate, Archbishop Egidio Vagnozzi, gave our seminary one of its most memorable hours when he ordained seven of our young clerics. The group, which numbered 2 Whites and 5 Negroes, is the largest ordained in our Divine Word Seminary's forty-one year history. The five Negroes represented the largest such group ever ordained in the country's history. After the ordination the Delegate confided that he journeyed from Washington, D.C. to Bay Saint Louis to ordain the group specifically "to show the concern of the Holy See and the Church for the welfare of all people regardless of color or race."

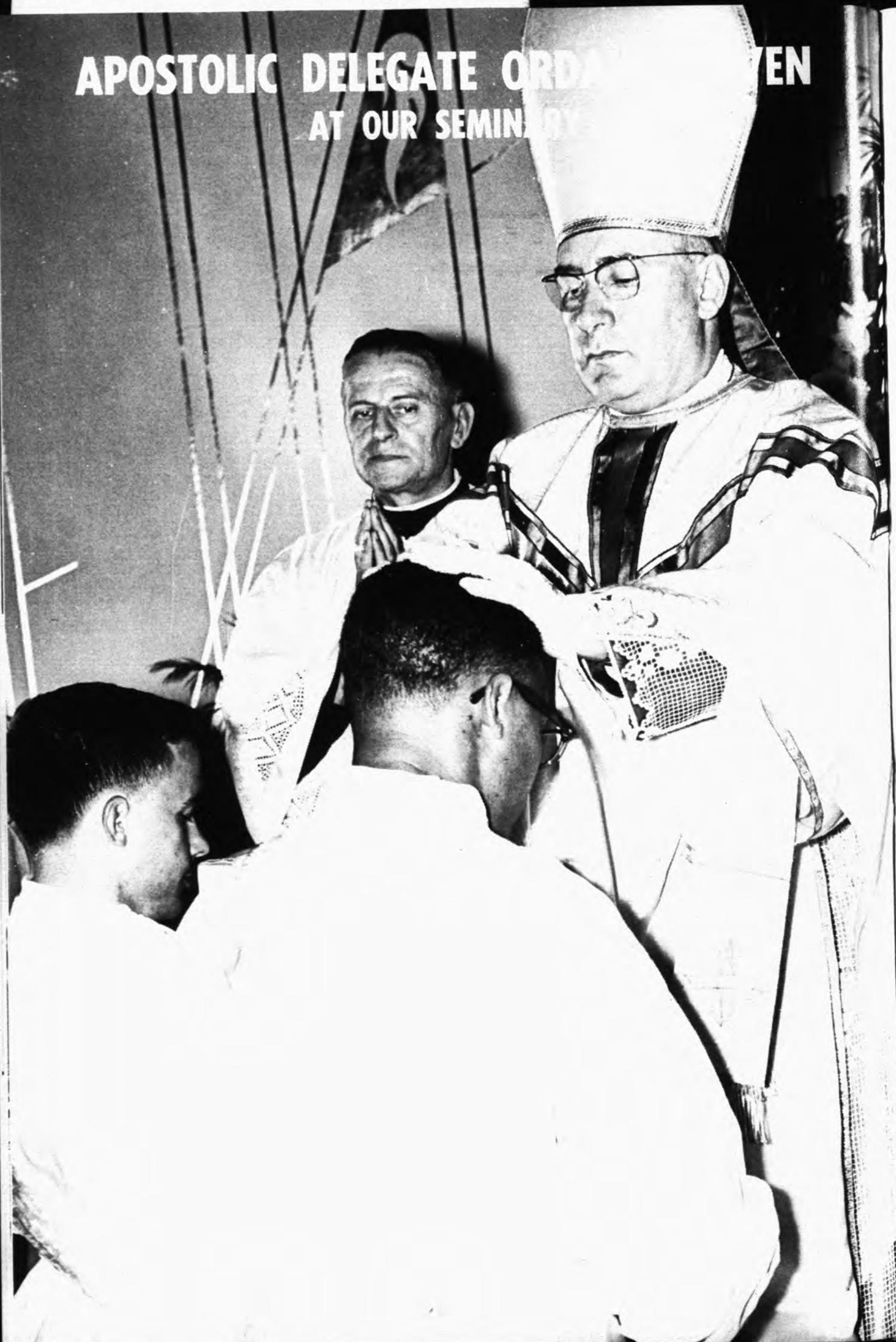
The ordination took place in the forenoon of the day indicated above. In the afternoon the Delegate presented mission crosses to eight young Divine Word Missionaries of our Southern Province who have received assignments to the foreign missions. Among the eight were four who had been ordained in the forenoon. One Divine Word Missionary Brother, also, was in the group. Seven bishops of the New Orleans metropolitan area were present to witness the ceremony which was attended by numerous monsignori and priests and by many lay people. Among the lay people were the families of the newly ordained priests. Father Frederick McGuire, C.M., priest of the Vincentian order and renowned executive secretary of the Mission Secretariat, delivered the sermon at the ceremonies in which he brilliantly developed the theme that "love knows no frontiers."

Seeing the large gathering that had come to witness the day's ceremonies, the Delegate said afterwards at a public address, ". . . it has been a very happy occasion for me to come here to this place where there is this amalgamation of the forces of the Church regardless of color, regardless of race, all united in the charity of Christ. That is what we must encourage, not only in the United States, but all over the world. We must be one family animated by the same charity of Christ and by the same feeling of brotherhood."

Archbishop Vagnozzi was escorted to New Orleans on May 5 by our Very Rev. Father Provincial, Robert C. Hunter, S.V.D., whose foresight had prompted him to invite the Delegate to Bay Saint Louis for the previous day's ordination. While there the Delegate called on Most Rev. Archbishop Rummel. While in New Orleans the Delegate reminded the press and the public, "Within the walls of the Church it is the soul that counts. . . and the soul has no color. The only important difference among souls is whether one is with the grace of God or without His grace. It is gratifying to realize that in the United States, which had only seven Negro priests 20 years ago, there are now 112. There should be many more, but this increase shows the proper trend. On the question of integration the Bishops of the United States in 1948 issued a statement, 'Discrimination and the Christian Conscience,' that is the position of the Church, a position to which every good, right-thinking Catholic must subscribe. Of course, changes cannot be made too suddenly, and if patience is a virtue on every occasion, it is particularly important in this question. *However, it is essential to progress in the line of integration without ever going back.* (italics added) The Holy See has full confidence in the American Bishops, and each Bishop in his own diocese will have to decide what measures to take and what changes to be adopted. It is the desire of the Holy See that all Catholics, clergy and faithful alike, faithfully and willingly follow the directions of their Bishops." Archbishop Vagnozzi pointed out that four of the Divine Word Missionaries to whom he presented mission crosses are going to Africa, "which today needs priests probably more than any other continent. Although the Southern United States needs priests badly, the best way to obtain many vocations is to offer missionaries from the South to mission fields in other parts of the world."

INTENTIONAL SECOND EXPOSURE

APOSTOLIC DELEGATE ORD
AT OUR SEMINAR



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Seeing the large gathering that had come to witness the day's ceremonies, the Delegate said afterwards at a public address, ". . . it has been a very happy occasion for me to come here to this place where there is this amalgamation of the forces of the Church regardless of color, regardless of race, all united in the charity of Christ. That is what we must encourage, not only in the United States, but all over the world. We must be one family animated by the same charity of Christ and by the same feeling of brotherhood."

Archbishop Vagnozzi was escorted to New Orleans on May 5 by our Very Rev. Father Provincial, Robert C. Hunter, S.V.D., whose foresight had prompted him to invite the Delegate to Bay Saint Louis for the previous day's ordination. While there the Delegate called on Most Rev. Archbishop Rummel. While in New Orleans the Delegate reminded the press and the public, "Within the walls of the Church it is the soul that counts. . . and the soul has no color. The only important difference among souls is whether one is with the grace of God or without His grace. It is gratifying to realize that in the United States, which had only seven Negro priests 20 years ago, there are now 112. There should be many more, but this increase shows the proper trend. On the question of integration the Bishops of the United States in 1948 issued a statement, 'Discrimination and the Christian Conscience,' that is the position of the Church, a position to which every good, right-thinking Catholic must subscribe. Of course, changes cannot be made too suddenly, and if patience is a virtue on every occasion, it is particularly important in this question. *However, it is essential to progress in the line of integration without ever going back.* (italics added) The Holy See has full confidence in the American Bishops, and each Bishop in his own diocese will have to decide what measures to take and what changes to be adopted. It is the desire of the Holy See that all Catholics, clergy and faithful alike, faithfully and willingly follow the directions of their Bishops." Archbishop Vagnozzi pointed out that four of the Divine Word Missionaries to whom he presented mission crosses are going to Africa, "which today needs priests probably more than any other continent. Although the Southern United States needs priests badly, the best way to obtain many vocations is to offer missionaries from the South to mission fields in other parts of the world."

APOSTOLIC DELEGATE ORD



Arrival at New Orleans—(l. to r.) Bishop Brunini, Aux. of Natchez-Jackson; Rt. Rev. Lucien Caillouet, V.G.; Archbishop Vagnozzi, the Apostolic Delegate; Rt. Rev. Charles Plauche, Chancellor; Very Rev. Robert C. Hunter, S.V.D., Provincial.



**Ordination ceremony
—at the admonition.**



After the ordination (left) Bishop Albert Fletcher, D.D. of Little Rock; (center) Archbishop Vagnozzi; (right) Bishop Brunini.

SEVEN ORDAINS AT OUR SEMINARY

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"First Mass" Day—The day after ordination the new priests celebrated what is traditionally called the "First Mass", though it really is the second Mass of the priests. (l. to r.) Fathers Malcolm O'Leary, S.V.D.; Edwin Geers, S.V.D.; Reynold Schnyder, S.V.D.; Joseph Simon, S.V.D.; Raymond Caesar, S.V.D.; Thomas Potts, S.V.D.; Wilbert White, S.V.D.

Mission Cross Pre-
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Father Geers (to
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Hoffman, S.V.D. (to
New Guinea); Brother
Valentine, S.V.D. (to
Ghana); Father
Potts (to Ghana); the
Delegate; Father El-
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INTENTIONAL SECOND EXPOSURE

APOSTOLIC DELEGATE C.R.



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SPIRITUAL READING

by REV. E. J. EDWARDS, S.V.D.

Time heals all wounds . . . with one exception. The wounds of our Savior are never healed. They remain open, unhealed, in order to heal us.

The wound in His side was made by a soldier's spear. It is the fifth and final wound.

In representations of the Sacred Heart our Lord shows you His heart marked by this wound. It has a special significance. Devotion to the Sacred Heart is not meant to commemorate any one particular incident in our Lord's life. It embraces all the incidents of His life. It pays tribute to all the favors His love has granted us; it celebrates all the wonders His love has done for us. For the main object of the devotion is God's love for men. And nothing reminds us so eloquently of His love for men as the wound in His Sacred Heart.

"Greater love than this no one has, that one lay down his life for his friends." (Jo. 15, 13) The Son of Man said that, and the Son of Man laid down His life for us on the cross. But the Son of Man was also the Son of God, and the Son of God has even greater love than to lay down His life for His friends. His love for us extended not only to death but beyond

The Wounded Side

death. He instituted the Eucharist, the sacrament of love, perpetuating His love. Thereby His death on the cross is renewed every day, every hour, in every corner of the world, through all the history of time. Truly "having loved his own who were in the world, He loved them to the end." (Jo. 13, 1) Not only to the end of His life, but to the end, the extreme limit of love. Each Mass is a magnificence of miracles. Each Mass is an extravagance of miracles. And fittingly so. For it is the way of love to speak and act extravagantly. And the magnificence of divine Love requires it be expressed with a divinely magnificent extravagance.

The greatness of God's love for us cannot be comprehended by our littleness. At times we may be touched by it, at prayer, after Holy Communion, while doing some spiritual reading. But then the sounds and sights and concerns of our work-a-day world intrude and distract us. Out of sight, out of mind. Yet the greatness of God's love for us should never be out of our minds. And the ever-open wound in the Sacred Heart is meant to help keep the reality and depth of His love ever-present to our eyes and ever-fresh in our hearts. "Therefore



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They say that money is no good unless it is in circulation. The same might be said of blood. Our Savior's blood was to be the price of our redemption. So He paid the price. In Gethsemani, at the scourging, on the cross . . . He paid the price. He poured forth his blood in prodigal profusion. He emptied Himself. There was no more to give. His love had exhausted itself. And still it was not enough. He seems to want to tell us that despite having died for us, despite having shed every drop of his blood for us His love for us still lives, is still active, still pays the price of our redemption. For the heart is the symbol of love. And even after death, when His Heart has stopped beating, the soldier's spear opening His Heart discloses love still active. "Life flowed forth from that dead body. For water and blood flowed forth, the one to cleanse, the other to redeem." (St. Ambrose)

The Crib, the Cross, the Altar—these three mysteries sum up the love of the Sacred Heart for us. They manifest His love in all the depths and grandeur of its immolation. In the Crib, He became man for us. On the Cross, He died for us. On the Altar, He is daily born again and daily dies again out of love for us. The Altar is the continuation of the Crib and the Cross.

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municant, the miracle of the opened Side is renewed: the streams of His love and grace washing away our faults and failings, nourishing and strengthening our weakness. The Altar is Calvary; the Altar is Bethlehem. Here is the same silence and poverty, the same sublime meekness and immolation of self, the same utter excess of love. He who loves us multiplies miracles in order to be near the ones whom He loves. The wonder and joy of this! He who is, beyond all words, loving and lovable loves each profoundly.

For our loving Lord does not change. "Christ Jesus, the same yesterday, today and forever." His love for us is the same as the love He manifested for men when He walked our earth. How exquisitely tender that love was! How immediately responsive to any and every need! Recall that little phrase which, time and again, accompanies the description of our Lord working a miracle: "having compassion. . ." A most revealing phrase: "*having compassion . . .*" i.e. being touched to the heart.

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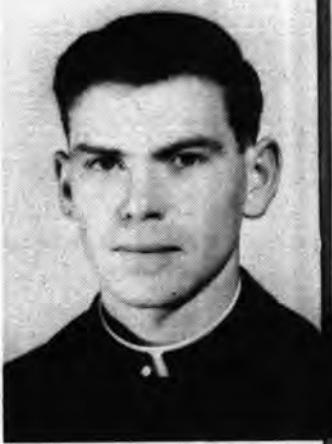
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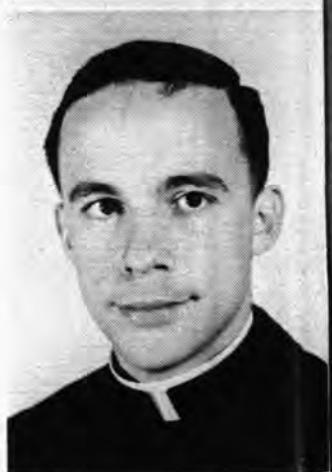
OUR NEW PRIESTS . . .

When, on May 4, 1961, Archbishop Vagnozzi, the Apostolic Delegate, ordained seven young clerics at our seminary he was helping us realize fruit from a venture which began 41 years ago in a clapboard house up in north Mississippi. Briefly reviewed the history of our seminary is this: In 1920 Father James Wendel, S.V.D. and Matthew Christman, S.V.D. founded at Greenville, Mississippi up in the Delta country of the state where our missionaries had been at work among the Negro people since 1905. Originally, the seminary contemplated an all-Negro student body, and in 1934, presented to Most Rev. Bishop Richard O. Gerow of the Natchez, Mississippi Diocese its first four Negro candidates for ordination. Today the seminary's enrollment includes students from various nationalities. Its doors have long been open to all qualified students who desire the missionary priesthood and brotherhood with work at home and abroad. The seminary has presented 51 candidates (14 Whites) for ordination and has cooperated in the training of 23 others (1 White). It has at present 14 Brothers in religious profession. Of its alumni, 52 are engaged in the United States, and 13 have been assigned abroad.

Father Edwin William Geers, S.V.D., of Petersburg, Iowa entered the Divine Word Seminary at Epworth, Iowa after completing the grammar grades at SS. Peter and Paul School in Petersburg. In September, 1946 the new priest began his seminary studies at the Divine Word Seminary in Epworth, Iowa. He completed his novitiate and pronounced his first vows at the Divine Word Seminary in Techny, Illinois on September 8, 1953, as did the six who were ordained with him. From 1955 to the present year Father has studied Philosophy and Theology at our Divine Word Seminary in Bay Saint Louis. At the time of his ordination it was announced that he has been assigned to the mission which has long been his first choice—India.



Father Thomas Leonard Potts, S.V.D., of St. Louis, Missouri was reared within Our Lady of Perpetual Help Parish in that city. His family now belongs to Holy Cross Parish there. He began his seminary studies on September 5, 1947 at the Divine Word Seminary in Epworth, Iowa. At his ordination it was revealed that he has been assigned to the missions in Ghana. Father's parents, who were present for his ordination, celebrated their golden wedding anniversary two years ago. Two of their daughters are religious of the School Sisters of Notre Dame.



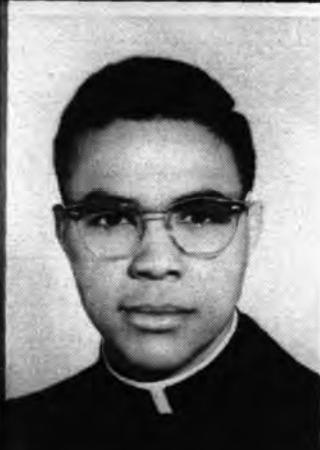
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Father Joseph Donald Simon, S.V.D., of Natchitoches, Louisiana attended the Piegay Memorial School in that city. He entered the seminary at Bay Saint Louis in September, 1947. His novitiate was made at Techny, Illinois. His entire Philosophy and Theology course was made at Bay Saint Louis. Father has been assigned to do higher studies at Rome's Gregorian University. His field will be in Church History.

Father Reynold Schnynder, S.V.D., of Reserve, Louisiana was reared within Our Lady of Grace Parish in the Reserve community just north of New Orleans. He attended St. Paul School in New Orleans immediately prior to entering the Divine Word Seminary at Bay Saint Louis. Like the four other colored priests who were ordained with him, he entered the seminary under the encouragement of Father Clarence Howard, S.V.D. Father Howard was present for the ordination of Father Schnynder and the others on May 4. The young priest has been assigned to our Southern Province.

Father Wilbert White, S.V.D., of Baton Rouge, Louisiana attended St. Francis Xavier Church and School before entering the Bay Saint Louis seminary in September, 1947. Throughout his major seminary course he has served as photographer for the *Messenger*. The capable young priest has been assigned to our Southern Province. He is Baton Rouge's first colored priest.

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Including the five Divine Word Missionaries pictured on previous pages of this issue, fifteen American Negro priests were ordained this year. Their ordination raises to 120 the total number of American Negro priests. A previous prediction, based on the MESSENGER'S survey of 1960, had set the total at 121 by this June. However, the recent untimely death (on March 17, 1961) of Father Prosper Meyer, O.S.B. reduced the predicted total by one. Of the 120 priests, 34 are members of the diocesan clergy and are attached to 19 dioceses located in all parts of the country, including the South. Five southern dioceses claim Negro priests among their clergy. Eighty-six of the Negro priests are members of 19 religious orders with 38 of the priests being members of the Divine Word Missionaries. Fifteen others among the priests are members of the Benedictine order. At this printing, nineteen of America's Negro priests have been assigned to the foreign missions by the various religious orders. Four of the priests ordained this year are converts to the Faith. It is observed, also, that two of the fifteen priests will make higher studies at Rome.



Father Bell, O.S.B.



Father Brigham

Father Ermin Joseph Bell, O.S.B., of Jenkins, Ky. entered St. Maur's Preparatory Seminary, South Union, Ky., in Sept. 1950. He was ordained for the Benedictine order by Bishop Henry Soenneker of Owensboro, Ky. in St. Stephen's Cathedral on May 20, 1961. The members of his family are non-Catholic except his younger brothers and sisters.



Father Hopkins

Father Daniel Joseph Gomez of Orange, New Jersey attended St. Venantius School there. He entered the Capuchin Fathers' novitiate at Staunton, Va. in July, 1956 after previously studying at the Divine Word Seminary in Bordentown, N.J. The major portion of his Theology course was covered at the Capuchin seminaries in Italy. He was ordained by Archbishop Florit of Florence, Italy in the Basilica of the Annunciation at Florence on March 18, 1961. He is the first American Negro Capuchin.



Father Justice, O.F.M.

Father John Orville Hopkins, of Missoula, Montana and Spokane, Washington, was ordained in mid-June at Spokane. He was ordained for the Spokane Diocese by Bishop Bernard J. Topel. Father Hopkins is the first Negro priest of the Spokane Diocese and only the second Negro priest to work in the Pacific Northwest. The young priest attended Gonzaga Preparatory High School and Gonzaga University at Spokane before entering Mount St. Michael Seminary there in 1953.



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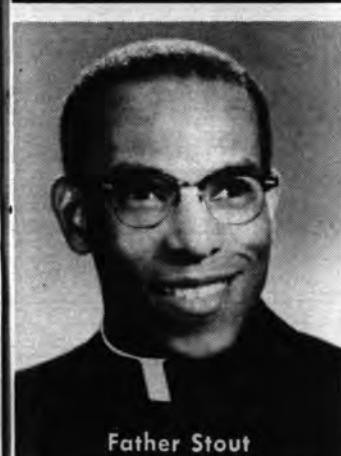
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Father Benedict Leonard Justice, O.F.M. is the first Negro priest of the Franciscan Fathers' Cincinnati Province. He is a former member of St. Monica Parish, Tulsa, Oklahoma. He attended St. Monica School before entering St. Francis Seraphic Seminary at Cincinnati in September, 1949. He was ordained on June 13, 1961 at St. Leonard College in Dayton, Ohio by Archbishop Karl J. Alter, D.D.

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Father Hugh O. Stout, of Philadelphia, Pa., was ordained a priest of the Camden, N. J. Diocese on May 27, 1961. He was ordained at Immaculate Conception Cathedral in Camden by Archbishop Celestine J. Damiano, D.D. The young Negro priest attended Our Lady of Victory and West Catholic High Schools in Philadelphia. He continued his study of Theology for the Camden Diocese in 1958 after completing all earlier studies in the Divine Word Seminaries at Conesus, N.Y. and Techney, Illinois.

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PIESTS. ORDAINED IN 1961



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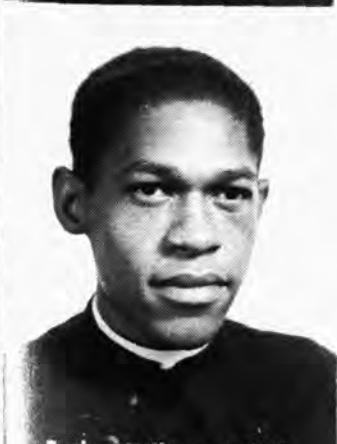
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Boys' and Girls' CORNER

Conducted by A. CORNE



My dear young friends,

Here we are in the midst of June. I hope that you kept hitting those books right until the end, and get good marks for your efforts, as well as a promotion to the next grade. Because that will mean that you have put as much into the school year that is ending as you could. And each year of your young lives is too important to waste.

During vacation your time is valuable, too. Use it well to make the most of the summer,—to refresh yourselves,—to gain new energy for the next school year, for the next step toward Christian manhood and womanhood.

PEN PALS HURRAH!

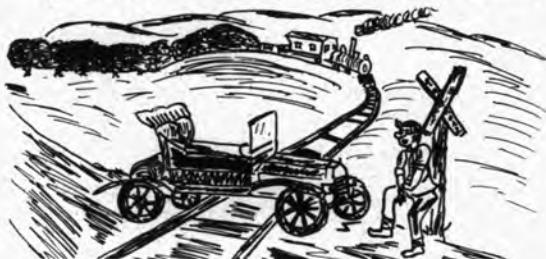
Want some summer time fun? Then write for a Pen-pal. It's almost like taking a trip when you get a letter from an acquaintance in a far-away place. Here are four more youngsters to whom I can send your name if you send me a 4¢ stamp. They are: Emily Alfreda Jackson of West Memphis, Ark., Kathy Wise of Burtonsville, Md., Richard Gora of Winona, Minn., and Patricia Hains of Mt. Vernon, N.Y.

So, for new friends, pick out one of these names, send me a 4¢ stamp along with it, and I'll send your name off.

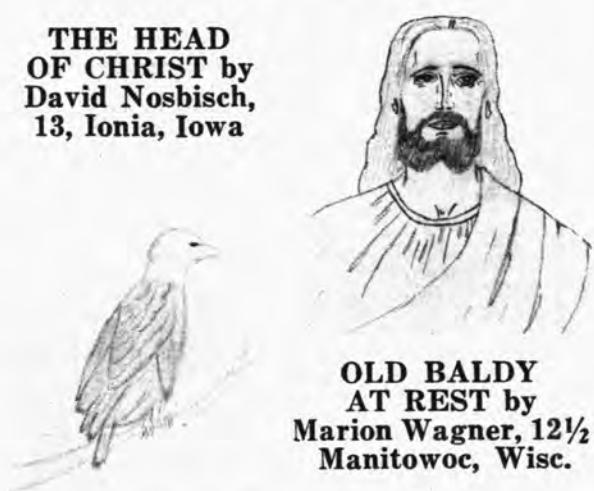
YOUNG ARTISTS' CONTEST

The drawings have been coming into my office constantly, even though the youngsters were busy with school work, especially toward the end of the year. I feel that during the summer, when the boys and girls have a little more time to attend to it, they will send in many more fine products of their drawing talent. Take a look at these offerings.

DOUBLE TROUBLE
by Moira Durkin, 13, Lowell, Mass.



THE HEAD OF CHRIST
by David Nosbisch, 13, Ionia, Iowa



OLD BALDY AT REST
by Marion Wagner, 12½, Manitowoc, Wisc.



In addition to these fine drawings, we have the art of the younger contestants, from 12 on down. The winners among them are:

CHIEF BLACKHAWK
by William Rausch, 12
Ionia, Iowa



MY PET
by
Vincent Cavagnero
Torrington, Conn.



FISHERMAN'S LUCK
by
Migdalia Morales,
12, Lorain, Ohio



These are the prize winners for the month of June. There will be no more prizes given out until the contest in the September issue. However, anytime during the summer, you may turn in your drawing for that event.

Honorable mention for the seniors goes to Carolyn Foro, 13, of Rivena, N.Y.; and Marlene Billiot, 15, of Cameron, La.

Among the juniors, honorable mention goes to Catherine Raymond, 11, Lafayette, Ind.; to Cathy Osko, 10; Beverly Sellers, 10; Nicholas Motto, 11; Judy Pellerin, 12; Gregory Zeise, 10; and Martha Lahetta, 12; all of Lorain, Ohio; Vickie Spotser, 11 of Waco, Texas; and George Castaldo, 11, of No. Wilmington, Mass.

Boys and Girls, try again!!! I'll be waiting for your next attempt to win a prize.

*

A. CORNE'S MAILBAG

MARCERY DANNER (Carlsbad, Calif.) "Here is some some stamps to help you in your work. If you have a picture of St. Christina or St. Clare, or St. Elizabeth of Hungary would you please send them to me. Thank you."

MARY REGINA BUNTE (Pasadena, Calif.) "We enjoy getting the Messenger very much . . . I go to a public high School and am in the 7th grade. We have Catechism lesson on Saturday at St. Philip. We just made our confirmation last month . . ."

RUTHIE LIVELY (Plaquemine, La.) "... I am in the 6th grade and will make my Confirmation this month. I pray for the missions every day . . . May God bless you and keep you and your missions."

ANITA YANOSCHAK (Johnstown, Penna.) "... I haven't gotten to read your Messenger in quite a while. You see my girl friend had a subscription and it ran out, and we at our house never subscribed. I sent you stamps about two years ago . . ."

MICHAEL CHAVARA (Farrell, Pa.) "I am in third grade in St. Ann and I am eight years old. I come from a family of 8 boys and two girls. Their names are Joseph, William, Michael (me), John, Rosemary, Elane, Thomas, Timothy, David, Steven. My hobbies are collecting

rocks, playing all kinds of ball. I deliver the morning papers . . ."

LUCY JANERELLA (no address sent) "I am sending some cancelled stamps. Would you please send me a holy card of St. Catherine and St. Bernadette, St. Lucy, if you have them."

RICHARD GORA (Winona, Minn.) "I always read your Messenger. I like the "Boys' and Girls' Corner" very much. Please, give the ten cents enclosed to the missions . . . I am twelve years old."

ANNA LA BARGE (Chateaugay, N.Y.) "Enclosed are 9 cancelled stamps. I hope they will do some good. I also would like a picture of the Sacred Heart. I read the "Boys' and Girls' Corner" all the time. Thank you."

SUZANNE ROUTHIER (Derby Line, Vt.) "How are you? I hope that you are fine. I do not have any one to write to, so I decided to write to you . . . I hope that you are going to write to me some more."

BILL KILBANE (Lakewood, Ohio) "I have just received the May copy of the Messenger and I want to thank you for printing my name. I also saw the name of Pat Montoya of Fort Crook, Nebr. who said that he (or she) gets the Messenger every month and wants a pen pal to write to . . . I would appreciate it very much if you could send me his (or her) address . . . I am enclosing a self-addressed envelope so contact can be made easier for you and your fellow workers . . ."

KATHY WISE (Burtonsville, Md.) "Here are some more stamps for the missions. I hope they will help out a little . . . May God bless you and keep you in His care forever."

*

That closes out my list of young friends for this month. During the summer vacation, I'm going to try to catch up on my correspondence. But until then, a big HELLO to all my young friends who wrote to the CORNER. A sincere THANK YOU for everything that you sent. A fervent GOD BLESS YOU for your goodness and kindness, especially toward the missions. May you always have the fervor of our Saviour. Your good friend,

A. CORNE
Divine Word Seminary of
St. Augustine
Bay Saint Louis, Mississippi

LITTLE ROCK FAMILY REFLECTS

The John R. Gillam family is one of the largest Catholic families in the Diocese of Little Rock and its story reflects the true spirit of the marital vocation.

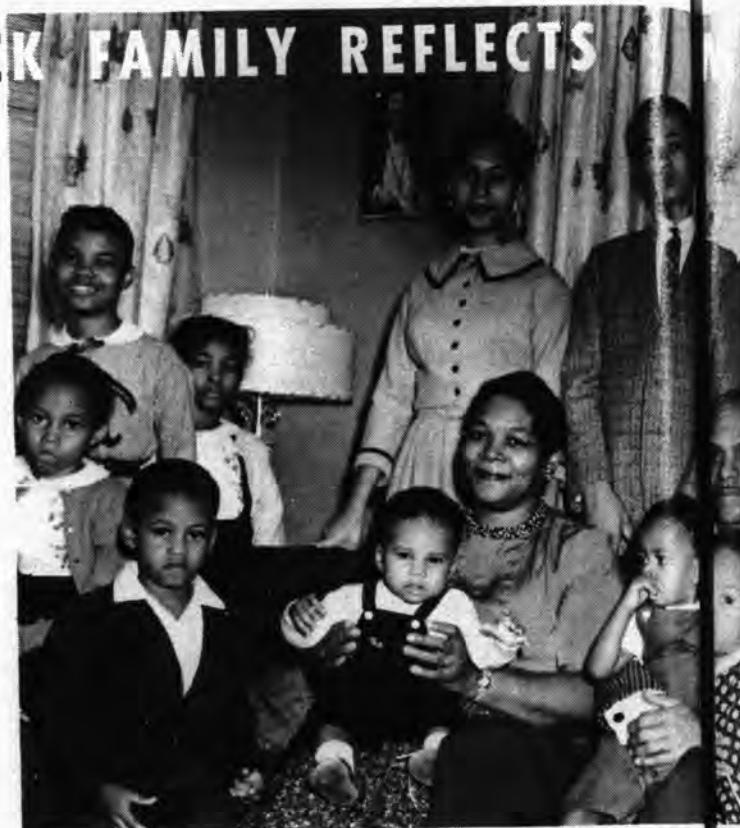
Mr. and Mrs. Gillam have 14 children, ranging from 19-year-old Patricia Ann down to one-year-old David. And to them "being what God wants you to be" is the essence of being truly Catholic. The Gillams live at 3217 Gaines Street in Little Rock, Arkansas, and a family that is more Catholic, either in numbers or in deportment, would be hard to find in Arkansas or anywhere else. The 41-year-old father and the 39-year-old mother are outstanding managers. They and their 14 offspring live in their own five-year-old home within walking distance of Divine Word Missionaries' St. Bartholomew Church, where Mr. and Mrs. Gillam were married 20 years ago.

Catholic School Bred

Their pastor, Father Lawrence Friedel, S.V.D., testifies to the family's Catholicity. Like their parents before them, eight of the Gillam children attend St. Bartholomew School. The eldest graduated from the parish school two years ago, valedictorian of her high school class, and will start her second school year of college this coming September. John Roland Gillam and his wife, the former Miss Louise Trigg, both were reared in Little Rock. They became acquainted while they were elementary pupils at St. Bartholomew School. Mr. Gillam subsequently graduated from the Old Dunbar High School in Little Rock. Mrs. Gillam graduated from St. Bartholomew High School, valedictorian of her class.

The Gillams have always lived close to the Church. Mr. Gillam has been a member of the St. Bartholomew

From the Little Rock *Guardian*;
by William O'Donnell, Managing Editor



Mr. and Mrs. John R. Gillam

Parish choir for many years. He has been president of the parish Holy Name Society, and he formerly coached the basketball team of the parish high school. A few years ago he headed up the Arkansas Fund Drive to aid in the construction of the new faculty building at the Divine Word Seminary in Bay Saint Louis. Mrs. Gillam also is in the front rank of church activities. She is active in the Confraternity of Christian Mothers. Let there be a supper, a Communion breakfast, a school play, and she is either busy in an apron in the kitchen or diligently operating a sewing machine or wielding a needle in turning out stage costumes. The Gillam children, too, have been taught to help the Church and are among the most active youngsters in the parish.

Busy Parents

Feeding, clothing, and housing the Gillam children is no easy task. Mr. Gillam, a former employee of the *Guardian*, the Little Rock diocesan newspaper, now has a civil service position in the Little Rock Post Office



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The accompanying photograph testifies to the happy mood that pervades the Gillam family. The photographer had less difficulty making this picture than he has had with families that boast of only two or three children. The Gillam children are: Patricia Ann, 19; Carolyn Fay, 17; John Roland, Jr., 15; Frances Louise, 13; Angela Theresa, 11; Dorothy Marie, 10; Victoria Clarisse, 9; Michael Dennis, 7; Sherry Lynn, 6; Peter Anthony, 5; Phillip Bartholomew, 4; Karen Lurette, 3; Damien Christopher, 2; and David Edward, 1.

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o Missions

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

MASS

INTENTIONS

Gratefully Received

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

CUSTOMARY OFFERINGS FOR HOLY MASSES

(Very according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.)

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES—fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

..... cut on this line

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Kind of Mass? _____

How Many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

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DIVINE WORD MISSIONARIES
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ALONG THE DIVINE WORD

(A monthly report to our friends and alumni about our missions and mission-aries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

NEW CHURCH AT FRANKLIN, LA.

On April 9, 1961 Bishop Maurice Schexnayder of the Lafayette, La. Diocese dedicated our newest mission church at St. Jules Mission in Franklin, La. Very Rev. Father Provincial Robert C. Hunter, S.V.D. addressed the over-flow congregation. The pastor, Father Arthur Haines, S.V.D., was celebrant of the solemn Mass. The imposing building shows that our St. Jules Mission has come a long way from its first days when an old wooden building known as Porter Hall served a Negro congregation on Franklin's Third Street. The new church (and recent renova-tions at its attached mission in Verdunville, La.) was realized through a parish building fund which was patiently accumulated. Donations from friends and generous assistance from Bishop Schexnayder were invaluable assists.

St. Jules Mission began in 1943 when the pastor of Assumption Church in Franklin asked the late Bishop Jeanmard to secure the help of Divine Word Missionaries to minister to the Negroes there. Father Cosmas Schneider, S.V.D. organized the mission and headed it for about two years. In December, 1944 Father Jerome Haines, S.V.D. (brother of the present pastor) came to Franklin to act as assistant priest at Assumption Parish and to administer St. Jules Mission until 1952. In the winter of 1946 and into the spring of 1947 Father Jerome dismantled the hall on Third Street, and removed the materials to ten acres of land which had been acquired on the eastern edge of town as a permanent location for a church to serve Franklin's Negroes. The money to purchase the land was reportedly a gift from a world famous Negro athlete of the time. Father reconstructed the hall on the new property. From 1947 to 1950 it served as a church, school and rectory. He was assisted in this work from 1946 to 1947 by Father Arthur, his brother, the present pastor.

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St. Jules' exterior



St. Jules' interior

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *St. Augustine's Catholic Messenger*, and veterans in the Negro Missions of the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

Gratefully,
The Divine Word Missionaries

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TRAIL

Holy Ghost Mission
Jackson, Miss.



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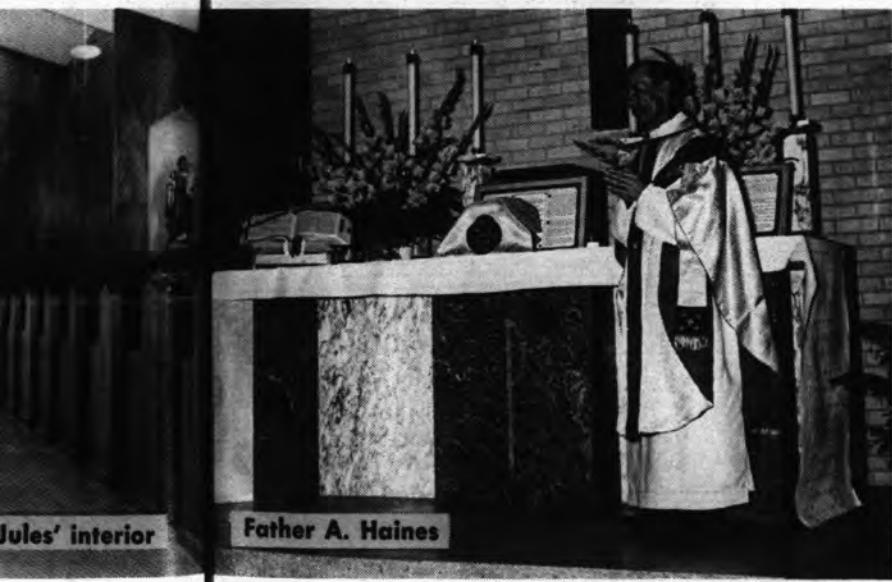
ST. JULES DEDICATED, APRIL 9



Bishop Schexnayder



Choir Trained by a member
of the Christian Brothers



Father A. Haines



Bishop, celebrants, and
part of congregation

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province. (If you have already made your will, it is not necessary to make a new one. It is sufficient that a codicil be added, using the preceding approved form of bequest.)

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ALONG THE DIVINE WORD

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

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ALONG THE DIVINE MISSION TRAIL

NEW RECTORY AT JULIEN HILL MISSION

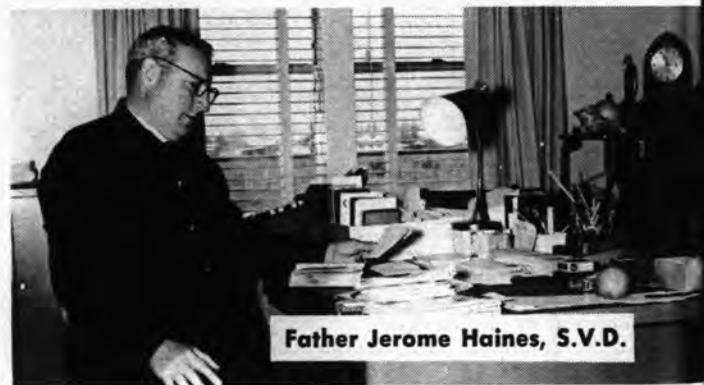
On May 6, 1961 Father Jerome Haines, S.V.D. dedicated the new rectory at St. Peter Mission in Julien Hill (Four Corners), Louisiana. The new building, which is spacious enough to comfortably accommodate three priests, was built closely along lines considered ideal by the diocesan building authorities of the Lafayette, La. Diocese. The new rectory now gives Father Jerome suitable living quarters and office space. Previously, for a while, he had his quarters in a small room just off the church. So small was it that when he put down his hide-a-way bed for the night there was scarcely room to move about anymore. And with difficulty did the nearby church sacristy serve as his office.

St. Peter Mission had not proper quarters for a resident priest when, on September 24, 1959, Father Haines was named the first resident priest at this rural mission which was formerly an out-lying station attached to our Jeanerette, La. mission. The mission's immediate history goes back to the years when Mother Katharine Drexel, S.B.S., foundress of the Blessed Sacrament Sisters, helped to found and maintain rural missions to serve Catholic Negroes in the deep South. The Catholic Negroes of the Julien Hill community (in south central Louisiana's verdant sugar cane country) had constructed a small church for themselves. They were ministered to by a priest who visited from Baldwin, La. In time, with the help of Mother Katharine, the late Bishop Jeanmarie of the Lafayette Diocese located a small grammar school in the church building which then did double duty as a church and school building. A lay teacher was salaried by Mother Katharine. After some years the decision was made to locate a larger and more representative combination church and school building about a mile to the south. The building

was constructed there, after a dispute among the community members over the move, and was called St. Peter Mission. It served its twofold purpose for about 25 years. Lay teachers staffed the school. In recent years a modern public school building was erected nearby and St. Peter School closed. Long before then, however, the Divine Word Missionaries had been administering the mission from Jeanerette. Today Father Haines has placed his new rectory alongside the strong frame building which still serves well as a church.



St. Peter Rectory and Church



Father Jerome Haines, S.V.D.

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Perfect Catholic
Fraternal Order

Knights and Ladies of Peter Claver

13,000 Knights and Ladies of Peter Claver invite Catholics to join their ranks for 1. Fraternal Insurance Benefits. 2. Fraternal Catholic Charity. 3. Fraternal Catholic Action! A growing Catholic fraternal order in its 52nd year and solidly established nationally. Also junior members. Write for details.

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My name _____

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Mail to: Director of Public Relations, Knights of Peter Claver,
1821 Orleans Avenue, New Orleans 16, Louisiana.



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Retreats For Laymen A Treat For You!

Give your soul a most beneficial treat this summer. Make a WEEK-END RETREAT at our Bay Saint Louis seminary in June or July. You will like it!

Dates of the Retreats

June 23, 24, 25

(Reserved for Knights of Peter Claver)

June 30, July 1, 2 July, 14, 15, 16
July 7, 8, 9, July 28, 29, 30

Can you make one of these dates? Do you want more information about time, cost, etc.?

Write TODAY to:

LAYMEN RETREAT LEAGUE
DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI



Father
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Ordain.-1957
Retreat
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STRONG

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Rosary

\$6.00

★ Mother-of-Pearl beads on sterling silver wire and chain.

★ Approx. length, 22 inches.

Send your order with payment (also with your name and address) to:

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Divine Word Seminary
Bay Saint Louis, Mississippi

Boys! Young Men!

Join the

DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

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12. St. Joseph, the Family Saint	10¢

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Bay Saint Louis, Mississippi

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— (CUT ON THIS LINE) —

Rev. Editor
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**Catholic Negroes in the
Carolinas**

**POPE JOHN AND
MAN'S DIGNITY
ANGEL OF PEACE**

Aug. - Sept.

1961

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For the Living and the Dead



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

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membership for _____
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correct word) at address _____

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(ANNUITY)

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A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers.

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me for this during the remaining years of
my life?

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Address _____

City _____ Zone _____

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(All information kept confidential.)

ST. AUGUSTINE'S CATHOLIC **Messenger**

BAY SAINT LOUIS, MISSISSIPPI

the Magazine with a Message

Subscription Rate: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; other rates, see below.

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PHOTO CREDITS: Rev. Claver Giblin, S.A.—the cover, 203; Town 'N Country Studio—200 (group); Religious News Service—209 (pupils); Rev. Maurice Rousseau, S.V.D.—213 (top four); Stack—220, 221; Rev. Clement Meyer, S.V.D.—222; Contributed—all others.

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MANAGING EDITOR:

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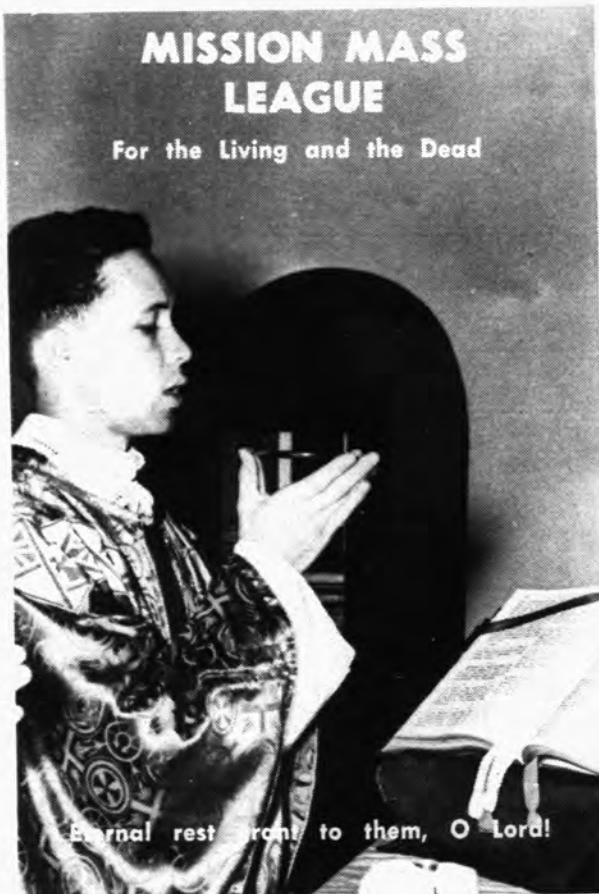
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INTENTIONAL SECOND EXPOSURE



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POPE JOHN and MAN'S DIGNITY

On May 15, 1961 Pope John sent to the whole world his first encyclical or set of universal instructions. It is named "Mother and Teacher (the Church)." The entire, highly praiseworthy document concerned itself directly with certain defined problems. Indirectly, however, its interest lay in shoring up man's dignity in today's world. Because the document is an encyclical, hence a message of a universal nature, Pope John mentions no specific people in revealing his concern for the dignity of the human family. It is interesting and highly exhilarating to note in at least 59 paragraphs how the Pope's concern for the establishment and preservation of man's dignity is closely applicable to the lot of the American Negro.

That close application undoubtedly derives not from the Pope's direct reference to the American Negro, but to the universal import of the document.

At many passages the encyclical seems directly championing the cause of the American Negro whose struggle for acceptance with dignity is well known.

Certain American citizens have been content to respond with a kind of

"charity" when the American Negro has asked for justice. But Pope John apparently would not side with such a tainted charity. His encyclical abundantly established that a plea for justice is satisfied only with an act of justice. It cannot, in fairness, be palliated with condescending hand-outs. The "law of the strong" which bullies a people into economical, political, and social subservience and then calls it willful acceptance, finds no favor with Pope John. For him, might does not make right. Accordingly, the spirit of his encyclical disagree with so many of the so-called "laws" and customs enforced against the Negro who is too weak, politically and economically, to resist them. The state's job, says the Pope, is to guard the rights of all its citizens, especially of its weaker citizens. Its job certainly is not to use its immense strength to further the abuse, exploitation, and humiliation of the weak.

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(Continued on Page 218)



CATHOLIC NEGROES in the

CAROLINAS

by a DIVINE WORD MISSIONARY

(Seventh article in a *Messenger* series on Catholic Negroes in the U.S.A.)

Catholic Negroes in the Carolinas number 7,432. They are nearly equally divided between North Carolina (Raleigh Diocese) and South Carolina (Charleston Diocese). The latter state claims 3,848 to North Carolina's 3,584. Even before comparing the number of these Catholics with the total Negro population for each state, the figures appear small. In the comparison they appear truly small. There are 829,291 Negroes in South Carolina. The Catholics among them form but a little less than 0.5% of the total, for a ratio of about 1 Catholic among every 200 Negroes. Among North Carolina's 1,116,021 Negroes the ratio is 1 Catholic among every 311 persons (0.3%).

The following information is gleaned upon viewing separately the work in each state.

* * *

The Diocese of Charleston, South Carolina counts 19 congregations of Catholic Negroes. The oldest of these is St. Peter at Charleston. Though there

were Catholic Negroes at Charleston even before Bishop England's advent in 1820, there seems to have been few, or none, elsewhere in the state. As late as 1930 the state showed only two congregations of Catholic Negroes. They were St. Peter at Charleston and St. James at Ritter (also called Catholic Hill) near Walterboro. Both are located in the southeast corner of South Carolina, near the Atlantic shoreline. The Church had some small influence in that area dating back to the era of Spanish control. It was Bishops Emmet Walsh and John J. Russell who saw the founding of Negro congregations elsewhere in the state after 1930. Today Bishop Paul Hallinan counts 19 congregations which are spread throughout the state.

Typically, these congregations average less than 160 members each, excluding three congregations of higher average in the city of Charleston. Most of them are administered by religious priests. There are 19 religious

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POPE JOHN and MAN'S DIGNITY

On May 15, 1961 Pope John sent to the whole world his first encyclical or set of universal instructions. It is named "Mother and Teacher (the Church)." The entire, highly praiseworthy document concerned itself directly with certain defined problems. Indirectly, however, its interest lay in shoring up man's dignity in today's world. Because the document is an encyclical, hence a message of a universal nature, Pope John mentions no specific people in revealing his concern for the dignity of the human family. It is interesting and highly exhilarating to note in at least 59 paragraphs how the Pope's concern for the establishment and preservation of man's dignity is closely applicable to the lot of the American Negro.

That close application undoubtedly derives not from the Pope's direct reference to the American Negro, but to the universal import of the document.

At many passages the encyclical seems directly championing the cause of the American Negro whose struggle for acceptance with dignity is well known.

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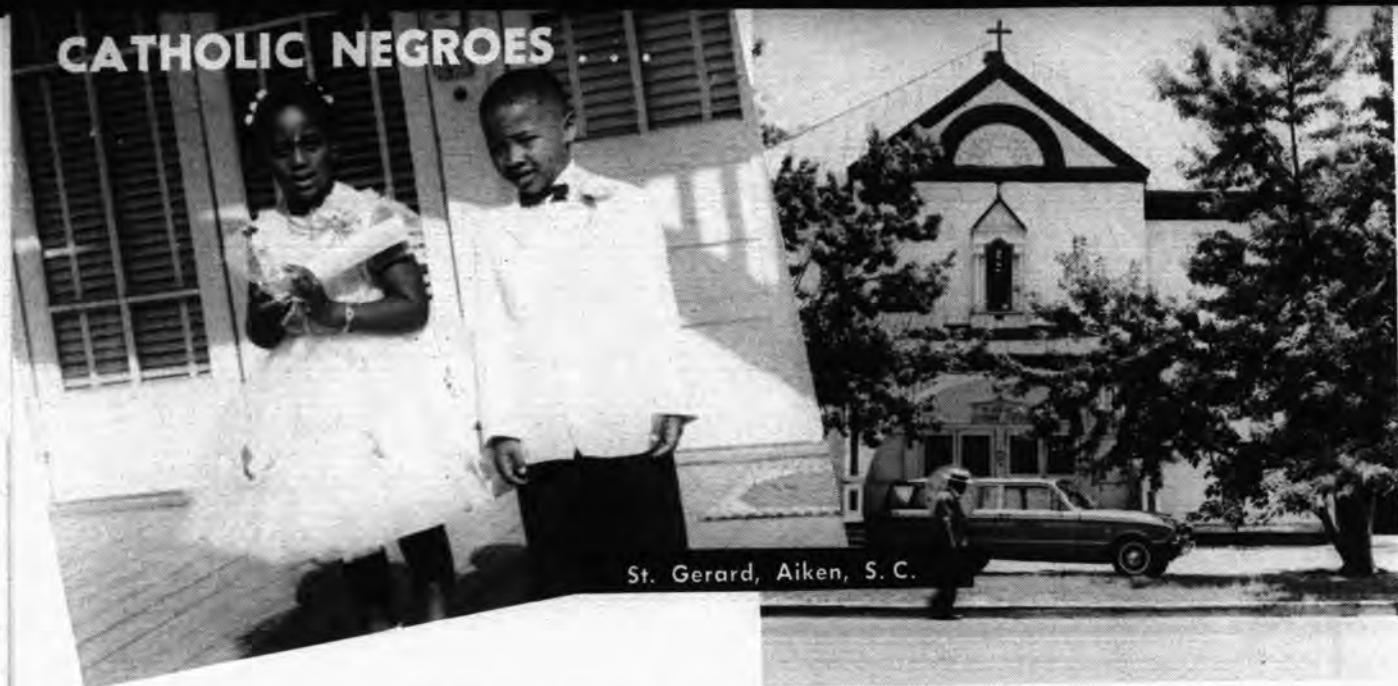
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CATHOLIC NEGROES



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The priests are aided by 60 religious, by 9 lay teachers, and by an undetermined but small number of other lay helpers. With astonishing success they have won acquaintances for the Church among the Negroes in and around key cities of the state. An estimated 160,000 Negroes have at least a minimum awareness of the Catholic Church through the efforts of these workers. That total is 20% of South Carolina's Negro population. To

acquaint even a higher percentage with the Church, several efforts have been made to deploy mobile trailers through the state.

The school, of course, is the Church's chief instrument for contact with the South Carolina Negroes. Ten of the congregations maintain grammar schools, though not one of them can afford it. A total of almost 2,000 children are in the schools. The percentage of Catholics among them is not determined, but it may be as low as 20%. Only two of the grammar schools attempt a high school extension, though all of them would gladly venture it if funds were even remotely possible. The state of affairs in the public high schools is so desperate that a pastor grieves to have his Catholic enroll there. The only place where the Bishop of Charleston could attempt to educate his Catholic students on a racially





St. Anne, Mission, S. C.



St. Martin, Columbia, S. C.

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Raleigh Diocese covers all of North Carolina. There are 25 congregations of Catholic Negroes in North Carolina. They are distributed over the state as though their locations had been most carefully planned. Of the 13 southern states, North Carolina presents perhaps the most strategic emplacements of its Negro missions. They are in every major town in every part of the state where the Negro population is high. Nowhere are they bunched, but are distributed evenly, almost at equidistances, over the state. Seventeen of the congregations have a resident priest. Seven of the 31 priests administering to Negroes belong to the diocesan clergy. Of all the southern dioceses, the Raleigh Diocese has the highest proportion of diocesan priests engaged in work among Negroes.

Four factors especially lead one to deduce that the Church's work among the Negroes of North Carolina is being advanced with live interest and foresight: 1) the administration of Negro missions by diocesan priests (the area's permanent clergy) wherever possible;

2) the introduction of Negro priests to general work in the diocese; 3) the steady abolition of racial segregation in church and school facilities; 4) the very variety of approaches employed to reach the Negro population (strategic emplacements, schools, mobile chapels, rented locations, training program for clergy, indoctrination of laymen).

Bishop Vincent S. Waters has introduced five Negro priests to work in his diocese (two for only short terms) and had indicated that he wants more. His apparent aim is more than to secure individual workers in them, but to encourage the Negro people's interest through them. The three Negro priests now at work in North Carolina labor on a truly catholic basis.

The number of prospective Negro converts have reached a high in North Carolina. There seems little doubt that the presence of the Negro priests there is a contributing factor.

But a sure contributing factor is the diocesan policy of steadily abolishing racial segregation in church and school. The Raleigh Diocese has an unbelievably creditable record here. It is not widely known because the diocese believes publicity could hurt the program. However, it may suffice here to observe that by the mid-1950's all Catholic high schools in North Carolina had accepted Negro students. Many parochial grammar schools had done the same. The public schools had not even attempted integration by that year. In 1957 the diocesan summer camping program was conducted on a racially integrated basis. The diocesan laymen's association had been inte-

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INTENTIONAL SECOND EXPOSURE



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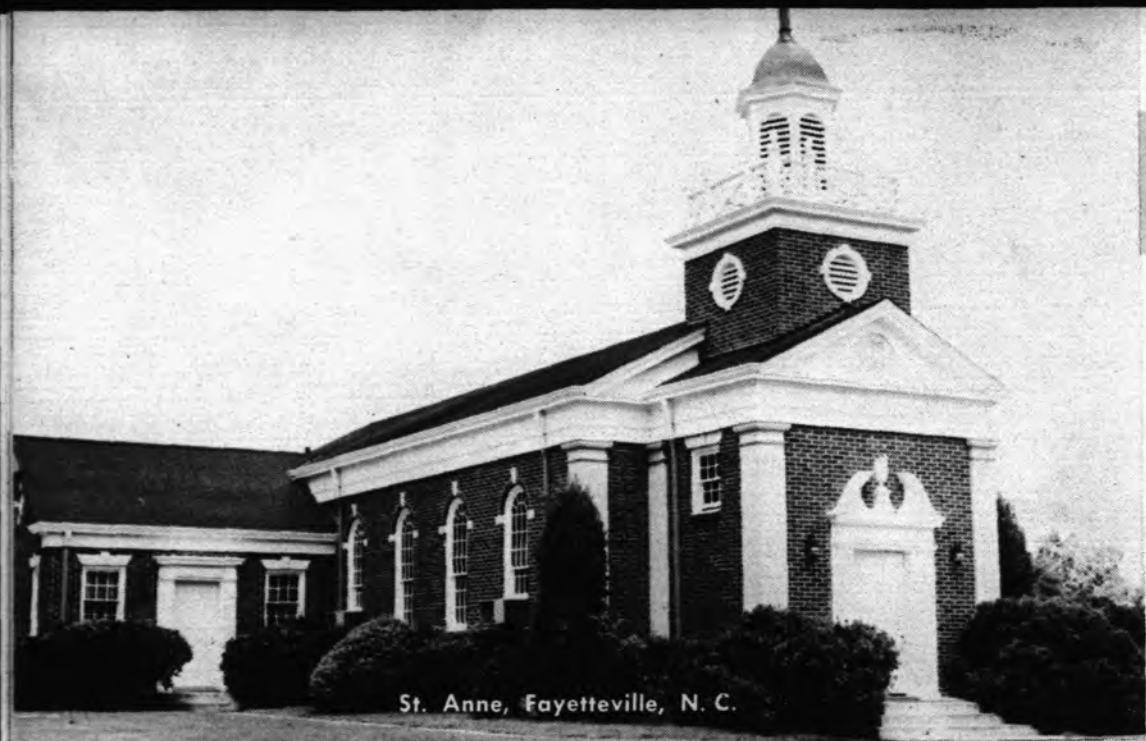
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St. Anne, Fayetteville, N.C.



Father Matthew Noonan, O.M.I., pastor, and St. Anne Grammar School graduates, Fayetteville.

CATHOLIC NEGROES in the CAROLINAS

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It seems that the Bishop of North Carolina wants every priest in his diocese able to do creditable work among Negro people when appointed to it. His young priests are introduced to the work on a calculated program of training which begins even before ordination. The merits of such a training are evident as against haphazard procedures employed elsewhere which sometimes sent to the work a man who is entirely unsuited. It can be disastrous to a mission to staff it with a worker who is basically non-sympathetic to the work, to the people, or to the place. His basic attitude right off loses for him his people's cooperation. This draws down on the people his due ire and castigation; which loses even more cooperation. And so the vicious circle begins to run as the mission goes to ruin.

There are 2,299 Negro pupils in the 18 schools attached to the North Carolina Negro missions. Perhaps about 20% of these students are Catholics. An uncounted number of other Catholic Negroes attend diocesan schools with the Whites.

Needless to observe, the splendid example of Catholicism evidenced by the Church in North Carolina, despite serious threatening difficulties, has attracted the Negroes of that state. In 1960, the Raleigh Diocese counted 193 adult Negro converts, the highest total in the southeastern states.

The number of Catholic Negroes in the Carolinas give every sign of a steady increase. In the past half-decade, from 1956 to 1960 inclusive, South Carolina counted 770 adult converts and 848 infant baptisms. Its 1956 total of Catholic Negroes has grown from 2,877 to 3,848. In the same period North Carolina counted 1,092 adult converts and 1,103 infant baptisms. Its number of Catholic Negroes for that period rose from 3,021 of 1956 to last year's 3,584. While a growth is evident from these figures, also a serious leakage is evident, especially for North Carolina. The cause of the leakage is known. Migration is the cause. Negroes have been leaving the Carolinas for the northeastern states for several decades. They settle in the eastern seaboard cities from Washington to Boston with large contingents located in Baltimore, Philadelphia, New York, and Hartford. Among them are the Catholics and prospective Catholics won to the Church through the small churches and schools in the Carolinas.

There are 44 Catholic churches and chapels serving Negro congregations in the Carolinas. Thirty small schools (including four high schools) are affiliated with them. These small physical plants serve the bulk of the 7,432 Catholics and the undetermined number of prospective Catholics in the area. Some few hundred Catholic Negroes are served at several places along with Catholic Whites in church and school. But, generally, the Negroes worship and are schooled in the plants numbered above. Racial segregation practically limits Negroes' attendance to these plants, though theoretically they are allowed entrance to churches attended by Catholic Whites.

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what is their luxury. On the contrary, it is commonplace to find among them a kind of opposition to, or at least indifference for, the house of God, school, priests, and nuns in service of local Negroes.

North Carolina has seen some small success in winning for Negroes their rightful place in the Catholic church and school. But it admits that much remains to be done in this matter. South Carolina has taken only its first steps in the direction envisioned. Bishop Hallinan of Charleston, however, has already let his people know that as of now separate Catholic churches and schools for the races is too costly a luxury for indefinitely long imposition—too costly in money, also too costly on people's souls.



St. Madeline, Lumberton, S. C.

in the CAROLINAS



Father John Bursis, S.A. at Lumberton, N.C.



A Sister Adorer of the Precious Blood at St. Madeline School, Lumberton.

CATHOLIC NEGROES

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A Sister of the Precious Blood at St. Madeleine School, Bay Saint Louis, Miss.

STATISTICS FOR NEGRO MISSIONS

Compiled by Divine Word Missionaries

Catholic Direct

CITY South Carolina	MISSION	PRIESTS	Grade	High	SISTERS AND LAY TEACHERS
			School	School	
Charleston	1. St. Peter 2. Imm. Conception 3. Our Lady of Mercy*	1 Holy Ghost Father 1 Holy Ghost Father (same above) 1 Holy Ghost Father	381	126	16 Oblates of Providence
Aiken	4. St. Gerard	1 diocesan priest	130	-----	5 Oblates of Providence
Anderson	5. St. Mary	1 Friar Minor	-----	-----	-----
Bennettsville	6. St. Denis	1 diocesan priest (non-resident)	-----	-----	-----
Columbia	7. Blessed Martin	3 Dominicans	227	-----	4 Dominican Sisters; 3 lay teachers
Florence	8. St. Anne	1 Oblate Father (resides at Sumter)	-----	-----	-----
Georgetown	9. St. Cyprian	1 Soc. Afric. Missions priest	190	-----	5 Franciscan Handmaids
Greenville	10. St. Anthony	3 Franciscans	188	-----	4 Franciscans of Penance; one
Hartsville	11. St. Joseph	1 Holy Ghost Father	120	-----	3 Srs. Adorers Prec. Blood; one
Kingstree	12. Our Lady of Fatima 13. O.L. of Per. Help	1 diocesan priest 1 diocesan priest (same above)	-----	-----	-----
Orangeburg	14. Christ the King	1 Redemptorist	229	-----	8 Oblates of Providence
Rockhill	15. St. Mary**	1 Oratorian priest	-----	-----	3 Christian Doctrine Srs.; 1 Oratorian Brother
Spartanburg	16. St. Joseph	2 Redemptorists	-----	-----	-----
Sumter	17. St. Jude	2 Oblate Fathers	163	34	7 Srs. St. Mary of Namur
Walterboro	18. St. Joseph 19. St. James (Ritter—"Cath. Hill")	2 Trinitarians 1 Trinitarian (same above)	132	-----	3 Mercy Sisters; two
			61	-----	1 Mercy Sister; two
SUB TOTAL	19 congregations with 3,848 members	3 diocesan priests 19 religious priests	1821	160	59 nuns; 1 brother; 9 lay teachers

*Conducts also Our Lady of Mercy Clinic and Welfare Center (a medical and well-baby clinic and center for social service; directed by Sisters of Charity of Our Lady of Mercy (from St. Francis Xavier Hospital); doctors and nurses volunteer services from same hospital.

**Conducts also Bl. Martin de Porres Recreation Center.

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *St. Augustine's Catholic Messenger*, and veterans in the Negro Missions of the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

Gratefully,
The Divine Word Missionaries

MISSIONS IN THE CAROLINAS

Third Missionaries at Bay Saint Louis, Mississippi

Catholic Directory, 1961

TEACHERS

CITY	MISSION	PRIESTS	Grade School		SISTERS AND LAY TEACHERS	
			High School	Grade School	5	4
North Carolina						
Raleigh	20. St. Monica	2 Dominicans	184	4 Servants Imm. Heart of Mary	
Asheville	21. St. Anthony	1 Friar Minor	98	4 Franciscan Sisters	
Charlotte	22. O.L. of Consolation	2 diocesan priests	227	5 Oblates of Providence; one	
	23. St. Mary	1 diocesan priest (same above)		
Durham	24. Holy Cross	1 Jesuit		
Elizabeth City	25. St. Catherine	1 Edmundite	89	3 Holy Union Sisters	
	26. St. Cather. Mission	1 Edmundite (same above)		
Fayetteville	27. St. Ann	1 Oblate Father	156	3 Sisters of Providence; one	
Goldsboro	28. Sacred Heart	1 diocesan priest (non-resident)		
Greenville	29. St. Gabriel	2 Passionists	148	4 Srs. of Christian Charity	
Greensboro	30. O.L. of Mir. Medal	2 Vincentians	163	4 Srs. of Charity	
High Point	31. Christ the King	2 Atonement Fathers	100	5 Franciscan Handmaids	
Kingston	32. O.L. of Atonement	2 Atonement Fathers	159	5 Srs. Adorers of Prec. Blood; 1 Atonement Brother	
Lumberton	33. St. Madeline	1 Atonement Father	82	3 Srs. Adorers of Prec. Blood	
Monroe	34. St. Joseph	1 diocesan priest (non-resident)		
New Bern	35. St. Joseph	1 Passionist	150	31	6 Servants Imm. Heart of Mary; one	
Salisbury	36. O.L. of Victory	1 diocesan priest		
Sanford	37. O.L. of Lourdes	1 diocesan priest (non-resident)		
Southern Pines	38. O.L. of Victory	1 diocesan priest (non-resident)	25	2 Notre Dame Sisters	
Spencer Mountain	39. St. Helen	1 Benedictine (non-resident)		
Washington	40. Mother of Mercy	2 Passionists	120	33	6 Servants Imm. Heart of Mary; one	
Wilmington	41. St. Thomas	1 Josephite	82	5 Franciscan Handmaids	
Wilson	42. St. Alphonsus	2 Redemptorists	170	5 Oblates of Providence	
	43. Imm. Conception (Rocky Mount)	1 Redemptorist (same above)		
Winston-Salem	44. St. Benedict, Moor	2 Friars Minor	282	6 Franciscan Sisters	
SUB TOTAL	25 congregations with 3,584 members	24 religious priests 7 diocesan priests	2235	64	70 nuns; 1 brother; 4 lay teachers	
GRAND TOTAL	44 congregations with 7,432 members	43 religious priests 10 diocesan priests	4056	224	129 nuns; 2 brothers; 13 lay teachers	

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province. (If you have already made your will, it is not necessary to make a new one. It is sufficient that a codicil be added, using the preceding approved form of bequest.)

INTENTIONAL SECOND EXPOSURE

STATISTICS FOR NEGRO MISSIONS

Compiled by Divine Word Missionaries
Catholic Direct

CITY South Carolina	MISSION	PRIESTS	Grade	High	SISTERS AND LAY TEACHERS
			Grade School	High School	
Charleston	1. St. Peter 2. Imm. Conception 3. Our Lady of Mercy*	1 Holy Ghost Father 1 Holy Ghost Father (same above) 1 Holy Ghost Father	381	126	16 Oblates of Providence
Aiken	4. St. Gerard	1 diocesan priest	130		5 Oblates of Providence
Anderson	5. St. Mary	1 Friar Minor			
Bennettsville	6. St. Denis	1 diocesan priest (non-resident)			
Columbia	7. Blessed Martin	3 Dominicans	227		4 Dominican Sisters; 3 lay teachers
Florence	8. St. Anne	1 Oblate Father (resides at Sumter)			
Georgetown	9. St. Cyprian	1 Soc. Afric. Missions priest	190		5 Franciscan Handmaids
Greenville	10. St. Anthony	3 Franciscans	188		4 Franciscans of Penance; one
Hartsville	11. St. Joseph	1 Holy Ghost Father	120		3 Srs. Adorers Prec. Blood; one
Kingstree	12. Our Lady of Fatima 13. O.L. of Per. Help	1 diocesan priest 1 diocesan priest (same above)			
Orangeburg	14. Christ the King	1 Redemptorist	229		8 Oblates of Providence
Rockhill	15. St. Mary**	1 Oratorian priest			3 Christian Doctrine Srs.; 1 Oratorian Brother
Spartanburg	16. St. Joseph	2 Redemptorists			
Sumter	17. St. Jude	2 Oblate Fathers	163	34	7 Srs. St. Mary of Namur
Walterboro	18. St. Joseph 19. St. James (Ritter—"Cath. Hill")	2 Trinitarians 1 Trinitarian (same above)	132 61		3 Mercy Sisters; two 1 Mercy Sister; two
SUB TOTAL	19 congregations with 3,848 members	3 diocesan priests 19 religious priests	1821	160	59 nuns; 1 brother; 9 lay teachers

*Conducts also Our Lady of Mercy Clinic and Welfare Center (a medical and well-baby clinic and center for social service; directed by Sisters of Charity of Our Lady of Mercy (from St. Francis Xavier Hospital); doctors and nurses volunteer services from same hospital.

**Conducts also Bl. Martin de Porres Recreation Center.

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *St. Augustine's Catholic Messenger*, and veterans in the Negro Missions of the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

Gratefully,
The Divine Word Missionaries

WORD MISSIONS IN THE CAROLINAS

Word Missionaries at Bay Saint Louis, Mississippi

Catholic Directory, 1961

Lay Teachers	City	Mission	Priests	Grade School			High School	Sisters and Lay Teachers
				Grade School	High School	Lay Teachers		
North Carolina								
Providence	Raleigh	20. St. Monica	2 Dominicans	184			4 Servants Imm. Heart of Mary	
	Asheville	21. St. Anthony	1 Friar Minor	98			4 Franciscan Sisters	
	Charlotte	22. O.L. of Consolation	2 diocesan priests	227			5 Oblates of Providence; one	
Providence		23. St. Mary	1 diocesan priest (same above)					
	Durham	24. Holy Cross	1 Jesuit					
	Elizabeth City	25. St. Catherine	1 Edmundite	89			3 Holy Union Sisters	
		26. St. Cather. Mission	1 Edmundite (same above)					
Sisters;	Fayetteville	27. St. Ann	1 Oblate Father	156			3 Sisters of Providence; one	
	Goldsboro	28. Sacred Heart	1 diocesan priest (non-resident)					
Handmaids	Greenville	29. St. Gabriel	2 Passionists	148			4 Srs. of Christian Charity	
of Penance;	Greensboro	30. O.L. of Mir. Medal	2 Vincentians	163			4 Srs. of Charity	
s Prec.	High Point	31. Christ the King	2 Atonement Fathers	100			5 Franciscan Handmaids	
	Kingston	32. O.L. of Atonement	2 Atonement Fathers	159			5 Srs. Adorers of Prec. Blood; 1 Atonement Brother	
Providence	Lumberton	33. St. Madeline	1 Atonement Father	82			3 Srs. Adorers of Prec. Blood	
Doctrine Srs.;	Monroe	34. St. Joseph	1 diocesan priest (non-resident)					
Brother	New Bern	35. St. Joseph	1 Passionist	150	31	6	Servants Imm. Heart of Mary; one	
	Salisbury	36. O.L. of Victory	1 diocesan priest					
	Sanford	37. O.L. of Lourdes	1 diocesan priest (non-resident)					
	Southern Pines	38. O.L. of Victory	1 diocesan priest (non-resident)	25		2	Notre Dame Sisters	
	Spencer Mountain	39. St. Helen	1 Benedictine (non-resident)					
	Washington	40. Mother of Mercy	2 Passionists	120	33	6	Servants Imm. Heart of Mary; one	
	Wilmington	41. St. Thomas	1 Josephite	82			5 Franciscan Handmaids	
	Wilson	42. St. Alphonsus	2 Redemptorists	170			5 Oblates of Providence	
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CATHOLIC NEGRO BISHOPS

(As of August 1, 1961)

by REV. CARLOS A. LEWIS, S.V.D.

In the December, 1960-January, 1961 issue of the *Messenger* there was listed the Catholic Negro Bishops throughout the world. The number then (as of November 1, 1960) was 36. The list, however, totaled 35, for inadvertently omitted was the Most Rev. Joseph Malula, the zealous and intrepid Auxiliary Bishop of Leopoldville, The Congo. He was consecrated on September 20, 1959. (Cf. *Messenger*, April, 1960) As of November 1, 1960, therefore, there were: one Cardinal, five residential Archbishops, eighteen residential Bishops, and twelve titular Bishops.

The following changes have taken place since that November date.

I. PROMOTIONS (2):

1. Bishop Joseph Kiwanuka, W.F., from the Diocese of Masaka, Uganda, to the Metropolitan Archdiocese of Rubaga, Uganda, (1961).
2. Bishop Emmanuel Mabathoana, O.M.I., from the Diocese of Leribe to the newly-erected Archdiocese of Maseru, Basutoland (1961).

II. NEWLY-APPOINTED BISHOPS (4):

1. Simon Nzita, Auxiliary Bishop of Matadi, The Congo (1960).
2. Ignatius Phakoe, O.M.I., Bishop of Leribe, Basutoland (1961).
3. Gervase Nkalango, Auxiliary Bishop of Bukoba, Tanganyika (1961).
4. Caesar Gatimo, Auxiliary Bishop of Nyeri, Kenya (1961).
5. Louis Nganga, Auxiliary Bishop of Lisala, The Congo (1961).
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III. DECEASED (1):

The Most Rev. Bernard Manyurane, Bishop-elect of Ruhengeri, Ruanda, died in Rome, May 1961 shortly before his consecration.

The number of living Catholic Negro Bishops, as of August 1, 1961, is 42, distributed as follows: one Cardinal, seven residential Archbishops, seventeen residential Bishops, and seventeen titular Bishops.

For a new convert . . . for any friend . . . for yourself

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BAY SAINT LOUIS, MISSISSIPPI

{ 1 year — \$2.00
2 years — \$4.00
3 years — \$5.00

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Enclosed please find \$_____ for a subscription to the *Messenger*. Please send the magazine to:

NAME (Print) _____

ADDRESS (Print) _____

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(Please allow the usual 5 weeks for processing.)

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Bishop Joseph Bowers, S.V.D. of Accra, Ghana;
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MASS INTENTIONS

Gratefully Received

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

CUSTOMARY OFFERINGS FOR HOLY MASSES

(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.)

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES—fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

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Dear Father: I am sending the following Mass requests to you.

Kind of Mass? _____

How Many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

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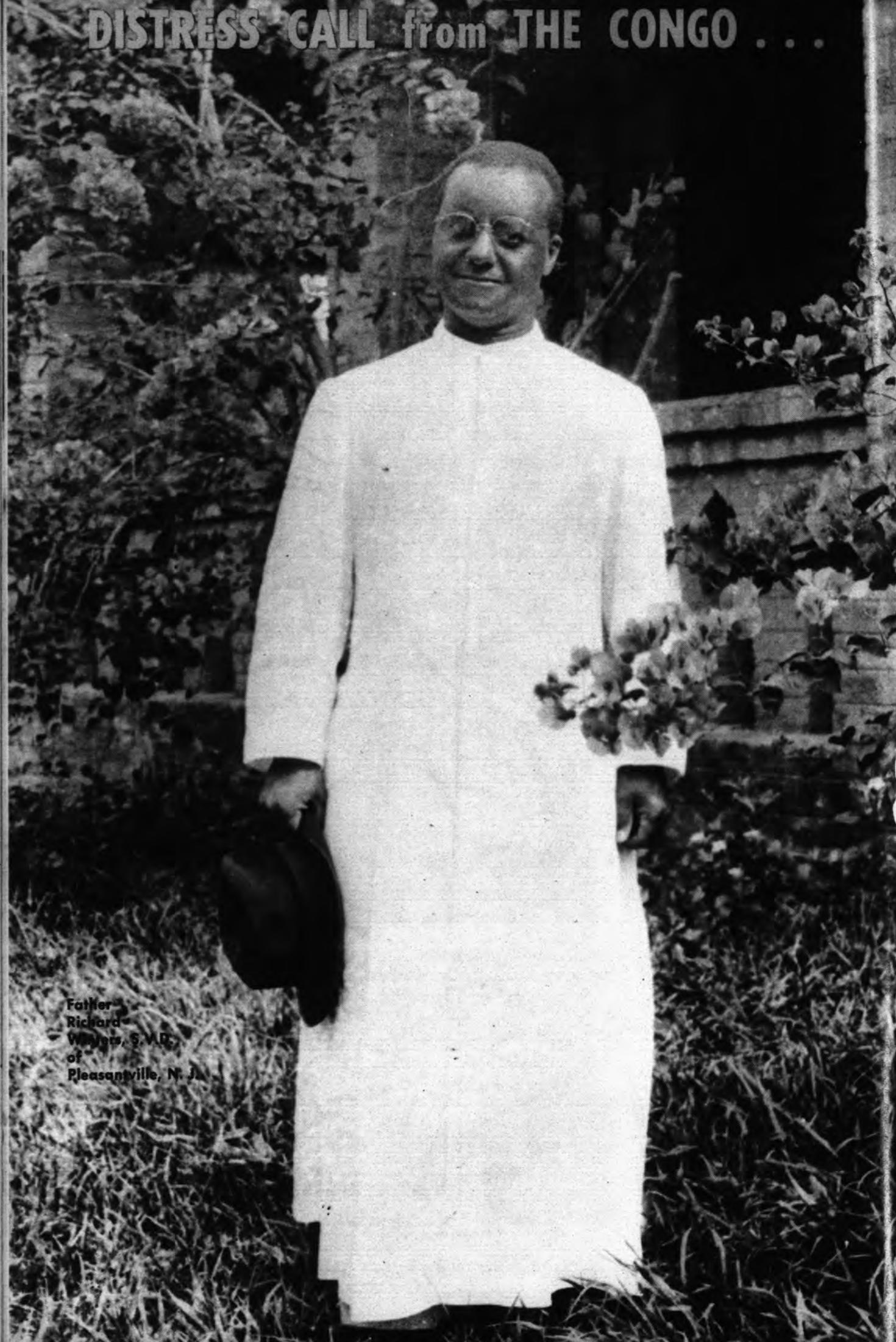
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DISTRESS CALL from THE CONGO . . .



Father
Richard
Whynett, S.V.D.
of
Pleasantville, N. J.

sent by an American Negro Priest



An urgent S.O.S. has reached us from The Congo! Father Richard Winters, S.V.D., Divine Word Missionary of Pleasantville, New Jersey desperately needs

help there. Though he and the missionaries working with him are safe from harm amidst The Congo's turmoil, they have no home. Can you help with a dollar or more?

Father Winters has been at work in The Congo for a decade. This is his first "Mayday" call for help in all that time. His need is urgent to build a dwelling at his mission.



Father Provincial
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Bay Saint Louis, Mississippi

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NAME (Print)

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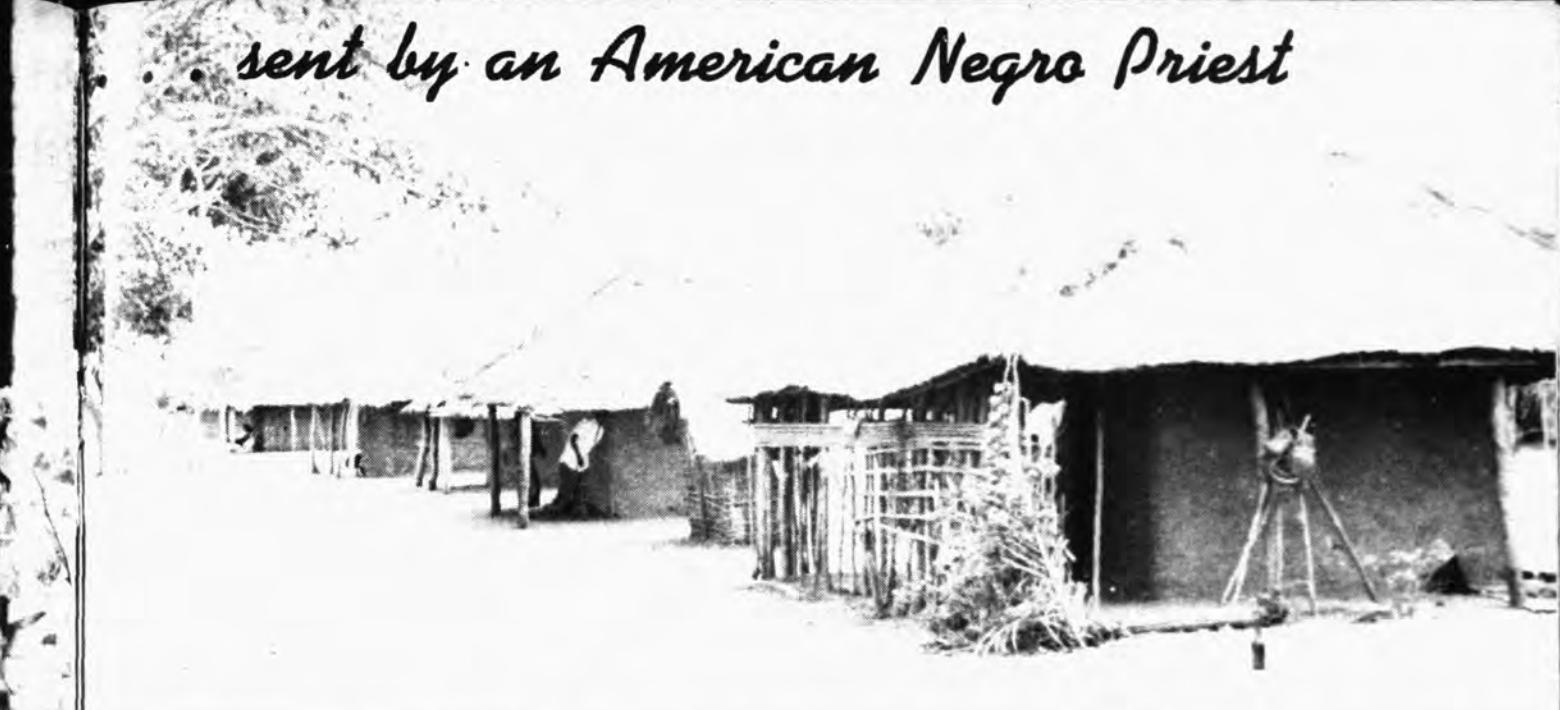
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(Your donation will be forwarded as promptly as possible)

In St. Paul's letter to the Hebrews the Holy Spirit tells us that the good angels are "ministering spirits, sent for service, for the sake of those who shall inherit salvation." (Heb. 1, 14)

Each one of us has a good angel. He is assigned to take care of us all our life through. Usually he is called our Guardian Angel. He has other names, also. Names derived from the various functions he discharges in taking care of us. One of the most ancient and venerable of these names is: Angel of Peace.

Your Guardian Angel is the Angel of Peace — your peace. To him God has entrusted the care of your soul. It is his duty to protect you from all dangers, to help you in all troubles, to assist you to maintain that peace of heart which is so essential for faithful and loving service of God.

There are numerous illustrations of this in both the Old and New Testaments. The Angel Raphael acting as a travelling companion for young Tobias (Tob. 5 sq.) instructing him, protecting him, bringing his mission to a successful issue.

When Our Lord was in agony in the garden of Gethsemane it was an angel that comforted Him.

There was, too, the angel who resolved the doubts of St. Joseph and warned him when to flee to Egypt and when to return.

Especially noteworthy are the angels at the Nativity, the Resurrection and Ascension. In each of these incidents the angels seem to appear for the same specific reason — to restore peace of heart to men. The shepherds at the Nativity, the women at the Resurrection, the disciples at the Ascension are frightened, bewildered. The angels reassure them, dispel their fears. They re-establish reality for them by their presence, by their words, and by giving them something to do, by suggesting action.

These were extraordinary occasions

and the angels' appearances were extraordinary. They appeared visibly. Ordinarily they do not. Being Spirits they are invisible. But they are very real and their assistance very often tangibly felt. Our good Angel has ready access to our imagination and memory. He can call up pictures in our imagination or recall past events or experiences and thereby direct us, entice, caution, or frighten us, persuading us to do the right or warning us away from the wrong. By these means he has faithfully assisted you. All the years of your life. You have never been alone. You never will be. What an abiding comfort that is. And also what an acute embarrassment for all this loving care and friendship how little return we have made! How rarely have we thanked him. And how fitfully, how half-heartedly have we cooperated with him. His love of us merits our love for him. At the very least that we accept his loving service, that we confide fully in him by placing all our desires, thoughts and loves into his hands. For our angel has not the power to penetrate our intellect or will. No angel has. No angel knows what you are thinking right now or what you are going to do next. It would then be an evidence of your love and grateful trust that you confide to him your deliberate desires, your thoughts, your hopes and fears, your plans and loves. Nothing will rejoice him more and nothing will produce greater security in your life and deeper peace of heart.

An angel is a magnificent being. Far superior to any man in knowledge and power. The angel of the Resurrection was seen by the soldiers and "his countenance was as lightning and his raiment as snow, and for fear of him the guards were struck with terror, and became as dead men." (Mtt. 28, 2)

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at prayer in every way possible. If you feel your prayers are no good, he makes them good. He prays with you. And his prayers are always good and pleasing to God. They carry your imperfect prayers straight up to God on the wings of his perfect prayer.

There is little peace in the world to-day. There is little peace in individual hearts. It behooves us to re-discover a forgotten friend — the Angel of Peace. He has never ceased being our friend. We may have ceased being his. And "friendship cannot stand long on one leg."

God's promise for the journey of His chosen people through the desert applies to each of us in our journey through life: "I am sending my angel to go before thee and guard thee on thy way, and lead thee to the place I have made ready for thee. Give him good heed, and listen to his bidding; think not to treat him with neglect. He will not overlook thy faults, and in him dwells the power of my name. If thou wilt listen to his warnings, and do all I bid thee, then thy enemies shall find an enemy in me, and those who show thee no mercy shall find me merciless. So this angel of mine will go on before thee, leading thee.... (Exod. 23, 20 sq.)



NOVENA TO SACRED HEART

SEPTEMBER 28 - OCTOBER 6

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address

City _____ **Zone** _____ **State** _____

Intention:

**Mail to: Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi.**

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above.
Monthly devotional letter.)

SPIRITUAL READING

by Rev. E. J. EDWARDS, S.V.D.

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NOVENA TO SACRED HEART

SEPTEMBER 28 - OCTOBER 6

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions: _____

Mail to: Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi.

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above.
Monthly devotional letter.)

ALONG THE DIVINE WORD

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

Very Rev. Robert C. Hunter, S.V.D., head of Divine Word Missionaries in the South, announced the following appointments effective at mid-August: Fathers John Bowman, pastor, Imm. Heart Parish, Lafayette, La.; Francis Wade, pastor, St. Rose, Bay Saint Louis, Miss.; Louis Benoit, pastor, Sacred Heart, Greenville, Miss.; Stanley Gootee, pastor, Holy Cross, Austin, Tex.; Vance Thorne, pastor, St. John, Waco, Tex.; John Kersten, Holy Rosary, Hattiesburg, Miss.; Michael Bodnar, pastor, St. John, Luling, Tex.; John Dauphine, pastor, St. Benedict, Duson, La.; Clarence Howard, pastor, Blessed Martin, Scott, La.; Christian Baker, seminary faculty, Perrysburg, Ohio; Wilbert White, assistant prefect-seminary faculty, Bay Saint Louis, Miss.; Malcolm O'Leary, studies-Catholic University; John Musinsky, prefect, major seminary faculty, Bay Saint Louis, Miss.

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and Frater James LaChapelle, studies-Rome; Brother Peter Boyer, Blessed Martin Mission, Davant, La.

* * *
Bay Saint Louis, Miss.



Father Joseph Guidry, S.V.D. of Abbeville, La. was asked to interrupt his work at Imm. Heart of Mary Parish, Lafayette, La. to preach retreats this past summer. The hard working young priest preached six retreats and conducted one day of recollection for laymen at our Bay Saint Louis seminary. The summer-time retreats have been under way since the late 1940's. This summer's groups brought a total of 400 men for the retreats.

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WORD MISSION TRAIL

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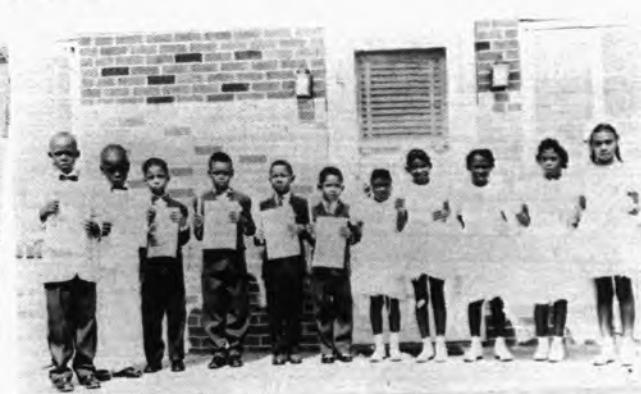
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post, in the fall, 1960. He was ordained at the Divine Word Seminary, Techny, Illinois, March 29, 1959. From September, 1959 to October, 1960 he studied at the Catholic University. He had attended Ascension Parish Grammar School and Cathedral High School in New York before entering the Divine Word Seminary at Bordentown, New Jersey.



Father Maurice Rousseve's, S.V.D. Religious Vacation Schools' first communicants from Long Plantation, La. (right) and at Cade, La. St.

First Communicants at St. Peter Mission, Pine Bluff, Ark. with Father Joseph Kehrer, S.V.D.



Anthony Hall at Cade was altered and fitted by Father Rousseve as a catchetical center for the Negro sharecroppers' children.

New converts at St. Peter Mission. Students at the Pine Bluff state college.



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ALONG the DIVINE WORD MISSION TRAIL



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Bishop Reicher at Holy Cross Parish, Austin, Tex.



St. Peter, Julien Hill, La.

Bishop Maurice Schexnayder, D.D. of Lafayette, La. confirmed more than 30 at Father Jerome Haines', S.V.D. St. Peter Mission in Julien Hill, La. Immediately after, Father Haines organized his Religious Vacation School which counted 155 children of the Negro sharecroppers in his area.



Father Haines (left)



The MESSENGER asks prayers and aid today for U.S. Negro Mission

DIVINE WORD MISSIONS

Statistics of Souls under Care — Divine Word Missionaries' Southern Province of the United States
JUNE 1, 1961

Missions and Stations		Missionaries in Residence	Parishioners	Infant Baptisms in 1960	Adult Converts in 1960	Adults in Convert Classes	Pupils in Parish Schools	Pupils in Public Schools Receiving Religious Instruction	Sisters	Lay Teachers									
ARCHDIOCESE OF NEW ORLEANS, LOUISIANA																			
Pointe-a-la-Hache, ST. THOMAS	1	1,000	31	0	2	0	0	0	0	0									
Davant, BLESSED MARTIN DE PORRES	1	800	25	0	5	140	150	0	0	4									
Belle Chasse, OUR LADY OF PERPETUAL HELP (plus 2 Stations)	2	2,070	65	5	1	81	413	0	0	4									
Braithwaite, ASSUMPTION OF OUR LADY (plus 1 Station)	1	498	10	1	1	0	211	0	0	0									
ARCHDIOCESE OF SAN FRANCISCO, CALIFORNIA																			
San Francisco, ST. FRANCIS XAVIER	1	500	21	16	14	330	0	8	5	3									
Oakland, ST. PATRICK	2	800	58	27	15	235	120	5	0	0									
ARCHDIOCESE OF LOS ANGELES, CALIFORNIA																			
Los Angeles, ST. LEO	2	1,500	87	32	21	440	200	8	2	2									
DIOCESE OF NATCHEZ-JACKSON, MISSISSIPPI																			
Vicksburg, ST. MARY	2	425	15	9	12	345	8	12	3	3									
Jackson, HOLY GHOST	2	365	12	9	15	401	21	12	0	3									
Jackson, CHRIST THE KING	1	129	3	10	7	265	0	7	3	3									
Yazoo City, ST. FRANCIS	2	206	9	15	13	392	0	11	1	1									
Clarksdale, IMMACULATE CONCEPTION	1	94	2	3	2	345	4	6	3	3									
Mound Bayou, ST. GABRIEL	1	106	1	20	8	150	5	5	3	3									
Greenville, SACRED HEART	2	314	9	14	1	350	28	10	3	3									
Bay St. Louis, ST. ROSE DE LIMA	1	800	30	2	0	252	35	8	2	2									
Meridian, ST. JOSEPH	1	185	11	11	12	310	10	10	3	3									
Hattiesburg, HOLY ROSARY (plus 1 Station)	1	99	2	3	20	0	0	0	0	0									
DIOCESE OF LAFAYETTE, LOUISIANA																			
Lafayette, IMMACULATE HEART OF MARY (plus 1 Station)	3	4,178	235	4	1	330	758	7	1	1									
Lafayette, HOLY ROSARY INSTITUTE (Industrial School)	4				1	517		11	5	5									
St. Martinville, Notre Dame (plus 1 Station)	2	3,878	145	5	3	316	914	5	3	3									
Elton, ST. JOSEPH (plus 1 Station)	1	1,082	46	3	5	0	311	0	0	0									
Broussard, ST. JOSEPH (plus 3 Stations)	1	1,599	50	0	1	0	580	0	0	0									
Jeanerette, OUR LADY OF THE ROSARY	1	431	20	11	17	177	59	0	0	0									
Franklin, ST. JULES (plus 1 Station)	1	633	21	4	6	0	317	0	0	0									
Franklin (Four Corners), ST. PETER THE APOSTLE	1	550	31	7	6	0	187	0	0	0									
Washington, HOLY TRINITY	1	363	24	16	15	0	101	0	0	0									
Maurice, ST. JOSEPH	1	716	27	0	1	0	338	0	0	0									
Duson, ST. BENEDICT THE MOOR (plus 1 Station)	1	1,300	64	1	0	0	586	0	0	0									
DIOCESE OF LITTLE ROCK, ARKANSAS																			
Little Rock, ST. BARTHOLOMEW	2	280	30	15	33	312	5	7	3	3									
North Little Rock, ST. AUGUSTINE	1	156	6	5	24	200	4	3	2	2									
Pine Bluff, ST. PETER (plus 1 Station)	1	270	6	8	17	194	12	7	2	2									
DIOCESE OF AUSTIN, TEXAS																			
Luling, ST. JOHN THE EVANGELIST	1	420	22	0	0	0	170	0	0	0									
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Waco, ST. JOHN THE BAPTIST	1	68	1	6	4	52	16	0	2	2									
Austin, HOLY CROSS	1	176	6	6	16	0	38	0	0	0									
Total		50	26,290	1,140	269	298	6,134	5,684	142	58									

Divine Word Missionaries in Residence — same as last year

Number of Parishioners — increase of 1,626

Infant Baptisms — increase of 26

Adult Converts — decrease of 52

Adults in Convert Classes — increase of 33

Pupils in Parish Schools — increase of 15

Pupils in Public Schools receiving Religious Instruction — increase of 1,531

Number of Sisters — increase of 4

Lay Teachers — increase of 4

INTENTIONAL SECOND EXPOSURE

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CORNER

Conducted by A. CORNE

My dear Boys and Girls:

Here the month of September is back again! You know what that means,—or don't you? In a few days all of you, or most of you, will be back in school once more.

Whatever you do, don't let this year give you any cause for regret, so that when next June comes you will find yourself saying: "Well, I didn't do all that I could have done in school last year." Rather, you should be able to say: "Well, I think I did my best."

There are four things that I want each one of you to promise me for this school year; first, that you are going to try to do your school work even better than you did last year; second, that you will try to go to Holy Communion every Sunday or even during the week, too; third, that you are going to give your best help to mother and father and to your teacher; and fourth, that you are going to write and enter in the different contests of the BOYS' & GIRLS' CORNER.

If you promise these things, and try to carry them out, then, we are going to have a grand time this year!

A. CORNE'S MAIL POUCH

During the summer, my mail bag was bulging. I emptied it once and tried to keep it empty, but it was quite a job. Here are some of the many youngsters from whom I heard.

PAT MILLER (Townsend, Montana) "I just got your June-July issue of the MESSENGER. I read the magazine all the time. I am sending you a few stamps. I hope they will help in some way . . . God bless you for ever."

KATHY GIFFORD (Brooklyn, N. Y.) "I want you to know that the missions are included in my daily prayers . . . I'm enclosing some stamps for the missions. God bless you and your wonderful missions. Your friend."

KATHY WISE (Laurel, Md.) "The holy card is beautiful and I thank you for it. Here are more stamps for the missions—62 in all and I am collecting more. Tell me, just how do these stamps help the missions? . . . I'll try to say a prayer each night for God's blessing on your work."

SHARON OSBORNE (Crestwood, Ky.) "I try to say a rosary every day and I would like for you to send me a medal of St. Catherine of Sienna if you have time. I haven't written to you for a long time, but I hope you still remember me. If you do drop me a note."

MARION VAN NIEKERK (Stayner, Ont.) "I just received your letter today. I am so happy over the holy pictures you sent me. I intend on getting some more some day . . . I am enclosing some more stamps for you again. I won't forget to pray for the missions."

GRACE BIERLEY (Grand Rapids, Ohio) "Thank you very much for the rosary and leaflet. The rosary is very pretty. You can be sure that I will pray often for the Saint Augustine's missionaries."

NANCY PORTIER (Houma, La.) "Thank you for the lovely rosary you sent me. You may be sure I will treasure it all my life. I will and have been saying prayers for the missions. Your friend."

BARBARA TEVENNER (Paxton, Ill.) "I was so thrilled with the gift that I received that I have enclosed one dollar . . . We have been saving cancelled stamps and I wondered if you have a use for them. I just want to say thank you very much . . ."

KAREN DUNN and **SUSAN CAGWIN** (Canastota, N.Y.) "We are sending these cancelled stamps and hope they are right. Some have no paper on back but we didn't soak. We wanted to get them out because it was late. If they are not right would you please let us know and send us a holy card of 2 Saint Theresa, 2 Saint Catherine and 2 St. Lucy. Thank you."

DOLORES VALDEZ (La Jara, Colo.) "I just finished going to Summer Catechism with the Benedictine Sisters. About 2 months ago I received the sacrament of confirmation. My confirmation name was Monica because of the wonderful thing she did for her husband and Saint Augustine. I already have a picture of St. Augustine but I would like a picture of St. Monica . . ."

There! That gives you a taste of what I had in my mail bag. As usual, I ask God to bless and keep all my young friends.

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YOUNG ARTISTS' CONTEST

Here are September's group of winners in the art contest. I think you'll find these drawings quite skillfully done. The artists from 12 on up are shown first.

THE PIRATE
by Gregg Gardner, 13
Kittery Point, Me.



MY PET
by
Dionetta Hudzinski
Kirkwood, N.Y.



FACIAL BEAUTY
by Elsie Glaser
Ontario, Can.



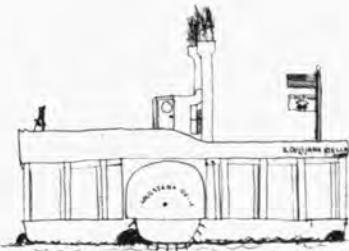
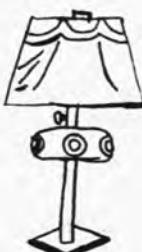
The following get honorable mention for the drawings they sent: Nancy Portier, 12, of Houma, La.; Howard Bierley, 13, of Grand Rapids and Sheila Barrett of Olmstead Falls, both in Ohio; Lucy Torres of Willcox, Arizona; and Katherine Valenti, 14, of Staten Island, N.Y.

The youngsters under twelve sent in the following drawings:

**OUR
HOUSE**
by
Nancy
Finnegan,
11
New
Orleans,
La.



THE OLD LAMP
by Mary Lou Meyer, 10
Ferdinand, Ind.



**LOUISIANA
BELLE**
by
Robert Bierley,
11
Grand Rapids,
Ohio

And the honorable mention goes to Marion Van Niekerk, 11, of Stayner, Ont.; Clara Gilbride, 11, of Brooklyn; and Marla Brown, 10½, of Arlington, Ill.

The YOUNG ARTISTS' CONTEST goes until December. So you still have time to win a prize with your drawing ability. Use plain paper, black ink. Do your drawing yourself; don't send in one done by somebody else.

PEN-PALS HURRAH!

He writes. She writes. You write. He writes. You write. That's the story of our pen-pals. It's fun when you can meet boys and girls from other parts of our country and from other countries of the world. Here are a few new names to add to the lists we have been printing. If you wish one of these for a pen-pal, send me a 4¢ stamp along with the name of the one you desire, and I shall send your name to him or her.

Linda Bernard, 13, Newmarket, N.H.; Wanda Baham, 16, New Orleans, La.; Rosemary McGayl, 10½, Long Island, N.Y.; and Jonni Zimmerman of Laurel, Md.

And so our September Corner comes to a close. Another school year begins. Here's a little Acorn that popped out of my head for you:

When I begin to go to school,
I'll learn each lesson and each rule;
But what, I think, I'll learn the best
Is: DO MY SHARE, LEAVE
GOD THE REST

May the good God bless and keep
every one of you always. Your good
friend,

A. CORNE
St. Augustine's Seminary
Bay Saint Louis, Mississippi

The Message

(Continued from Page 196)

workers condemned to subhuman conditions and haphazard work opportunities applies truly, if not intentionally, to the American Negro. "...workers should be paid a wage which allows them to live a truly human life and to face up with dignity to their family responsibilities." May the era come when the employers of America's Negro people will hear this plea. It is cynically unfair to pay a people desperation wages and then expect that people to live "the good life" in cleanliness and with imagination.

Pope John observes, in the 161st paragraph of his encyclical, "Emergency aid, although a duty imposed by humanity and justice, is not enough to eliminate or even to reduce the causes which in not a few political communities bring about a permanent state of want, misery, and hunger." Though the Pope refers here to a different problem, his words go straight to the core of America's interracial problems. Those problems will never be solved by mere emergency measures designed to palliate the Negro's demands for justice. The Negro's misery traces back to a widespread policy of restricting his access to America's bounties (among which are a worthy education, full job opportunities, freedom of movement). Until he can have unhindered access to the same (not merely equal) sources of America's greatness, his condition will not be the same as that of other Americans. He will know want, misery and hunger, and the country's interracial problems will remain.

America, and the Church in America, cannot continually solve interracial problems with emergency measures. At some time they must finally brave a permanent solution by fully integrating the Negro, by granting him the *same* (not merely equal) reception accorded to others.

If America has not sufficient strength of character to immediately admit the Negro to full participation in the national life (i.e. integration), it is hoped that the Church in Amer-

ica surely will have. Pope John mentions in his 197th paragraph, "It is of the greatest importance that the new generations be brought up with an adequate cultural as well as religious formation." But how can this be realized for the present and future children of Catholic Negro parents unless the Church in America opens to them *all* her facilities of church and school? Everybody knows by now that the makeshift parochial schools which serve Catholic Negro children will never be better than mere makeshift. In many places they have fallen below even that sad standard. An adequate cultural and religious formation is hard to impart under even the most favorable circumstances. With only makeshift schools to aid them, Catholic Negro parents in America find it very difficult to impart cultural and religious convictions to their offspring. The difficulty is compounded by the fact that the parents are forced to accept racial segregation in Catholic worship. How explain such a scandalous situation to a child, yet except his religious convictions to escape undam-

Join the Perfect Catholic Fraternal Order Knights and Ladies of Peter Claver

13,000 Knights and Ladies of Peter Claver invite Catholics to join their ranks for 1. Fraternal Insurance Benefits. 2. Fraternal Catholic Charity. 3. Fraternal Catholic Action! A growing Catholic fraternal order in its 52nd year and solidly established nationally. Also junior members. Write for details.

Dear Sirs: Please send me information about membership in the Knights of Peter Claver and about the order's insurance plan.

MY NAME _____

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CITY _____ STATE _____

Mail to: Director of Public Relations, Knights of Peter Claver, 1821 Orleans Ave., New Orleans 16, Louisiana.

aged? Even more, how explain to him, this side of scandal, that so little is being done to remedy a situation which is admittedly wrong, and so much toleration is given to those individuals who perpetuate it?

Pope John shows he is aware some will argue that circumstances dictate their conduct. This excuse has been widely heard as a quasi-justification for anti-Negro discrimination. Apparently, Pope John would not value such an excuse. In his 249th paragraph he writes, "Catholics in their economic-social activities often find themselves in close contact with others who do not share their view of life. In these circumstances, our sons should be very careful that they are consistent and never make compromises on religion and morals."

Towards the end of his long plea for man's dignity based on a recourse to justice, Pope John recalls also charity. His words very succinctly prescribes what could be a remedy for the interracial ills of America, "When one is animated by the charity of Christ one feels united to others, and the needs, suffering, and joys of others are felt as one's own."

Throughout his encyclical Pope John argues for the dignity of man. It is this very theme which occasions so many indirect references to the American Negroes, a people whose struggle for dignity has been maligned and resisted even by the believers in Christ. The Pope writes near the end of his document that our era is penetrated and shot through by radical errors, torn and upset by deep disorders. "Nevertheless, it is also an era in which immense possibilities for good are opened to the Church." This is surely true in America where the Church can do much to encourage the thoroughly Christian and legitimate aspirations of the Negro people. If ever the Church had a chance to grasp the hero's role, this is it. If ever the Church had a chance to prove that it must obey God and not man, this is it.

New faculty building
Divine Word Seminary
Bay Saint Louis, Mississippi.



PLACE YOUR NAME IN OUR NEW FACULTY BUILDING

... by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

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IN THE CHAPEL

Pews (12)	\$50 each
Communion Rail	\$250
Sedilia (bench)	\$100

IN THE PRIESTS' ROOMS

Beds (24)	\$75 each
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IN THE LIBRARY

Stacks (10)	\$250 each
Tables (4)	\$100 each
Chairs (24)	\$12 each

IN THE RECREATION ROOM

Tables (2)	\$75 each
Lounge chairs (10)	\$25 each

IN THE CORRIDORS

Drinking fountains (2)	\$250 each
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FATHER PROVINCIAL
Divine Word Missionaries
Bay Saint Louis, Mississippi

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PROMINENT NEGROES

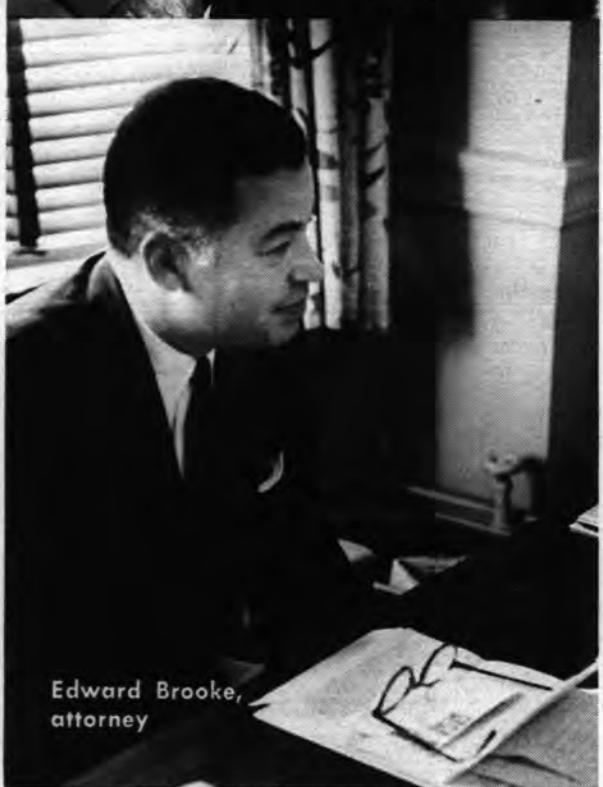
The faces on these pages belong to five prominent men of Boston. They are marked faces—marked with intelligence, intensity and dignity and marked with the features and color of the not entirely accepted.

These men are not unique in the sense that they have done what no other members of their race have done. But they and hundreds like them stand in living tribute to the indomitable human spirit which succeeds in a society which subtly or overtly tries to limit it.

How long will the Negro be asked to forfeit what belongs to every citizen? How long will he be required to 'prove himself' when the white man is accepted without question? If there was ever an area where Catholics might examine their consciences to coincide preaching and practice it is in this important question of social justice. Right now the eyes of the world are focused on this infringement of liberty, and one day history will judge the Catholics of Boston for their part in this struggle to set a people free.



Roland Hayes,
tenor



Edward Brooke,
attorney

The grand old man of song, 74-year-old veteran of the concert stage, has lived in Brookline more than 50 years. Discrimination between races, says Mr. Hayes, is not something one talks about. It is something one does something about. He has spent a lifetime bringing the world's great music to men of all races and creeds. In 1920, following a successful concert tour of the Continent and command performance before King George V of England, Mr. Hayes was invited home to appear with the Boston Symphony Orchestra. Today Mr. Hayes, who still gives several concerts a year, enjoys singing at colleges throughout the country, encouraging the students to discuss music with him after each performance.

Mr. Brooke, the Republican candidate for Secretary of State, was defeated in the 1960 elections but received a vote of more than 1,200,000 which was a better return than was received by several losing candidates seeking higher state offices. In Boston, Mr. Brooke finds that being a Negro is neither an asset nor a liability. During the election, he received support from unexpected districts. He holds degrees in law from Boston University, where he edited the Law Review, and from Harvard. Apart from his law practice, he spends much of his time helping minority groups and is currently vice-president of the Urban League of Boston.

Mr. Rousseve, who is a New Orleans Creole of French, Spanish and Negro background, finds no difficulty living amid either the white or colored community. Dr. Rousseve is a grad-

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Negro Missions

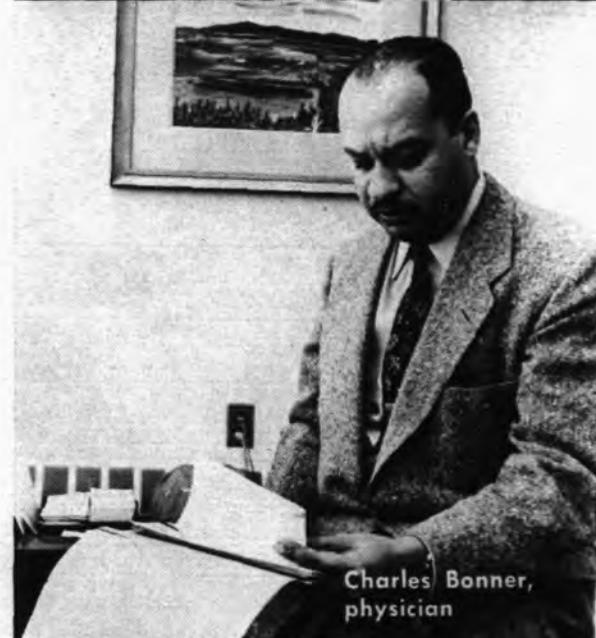
uate of MIT, the University of Chicago and Harvard University. He is shown with his doctoral project, a scale model of the monastic church of St. Martial in Limoges, France, which he reconstructed totally from written evidence. Dr. Rousseve designed a number of homes in the Boston area, but his most prominent recent architectural achievement is St. Jude Catholic Hospital in Montgomery, Ala., which was completed in 1955 (Mr. Rousseve is the brother of Father Maurice Rousseve, S.V.D., Divine Word Missionary at Broussard, La. — Ed.)

Today Holy Ghost Hospital, Cambridge, which cares for the chronically and hopelessly ill, is discharging as many as 100 patients a year. A good part of the credit for this encouraging trend can be attributed to the skill of Dr. Charles D. Bonner of Newton, director of the rehabilitation unit. Dr. Bonner first felt the sting of discrimination in the armed services. Inducted with the rest of his class from Boston University Medical, he was housed in quarters at the other end of the base, in spite of the protest of his fellow students and even though he was still assigned to the same special training program. Overseas, when medical assignments were handed out, he was passed over, one time when a Negro unit nearby was badly in need of medical care. Dr. Bonner, his wife Frances, who is a psychiatrist, and their two daughters are now settled in Newton.

Judge McKenney presiding at the Roxbury District Court believes racial inequity to be an economic problem. The son of a building engineer, the youthful Negro judge and former executive secretary to the Governor's Council worked his way through college as a red cap at Boston's South Station. He personally found no prejudice hindering his law career, nor does he anticipate difficulty when the increased income of the Negro moves members of his race toward suburbs with totally white populations.



Ferdinand Rousseve,
architect



Charles Bonner,
physician



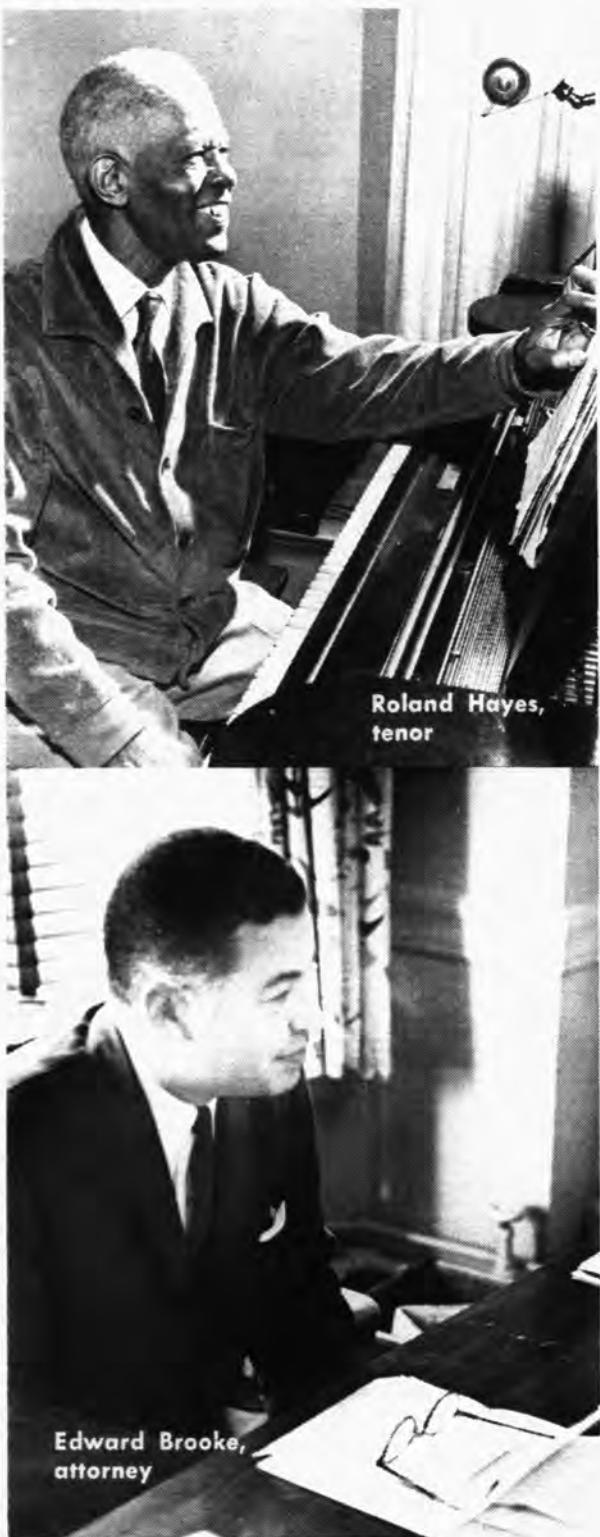
Elwood McKenney,
judge

INTENTIONAL SECOND EXPOSURE

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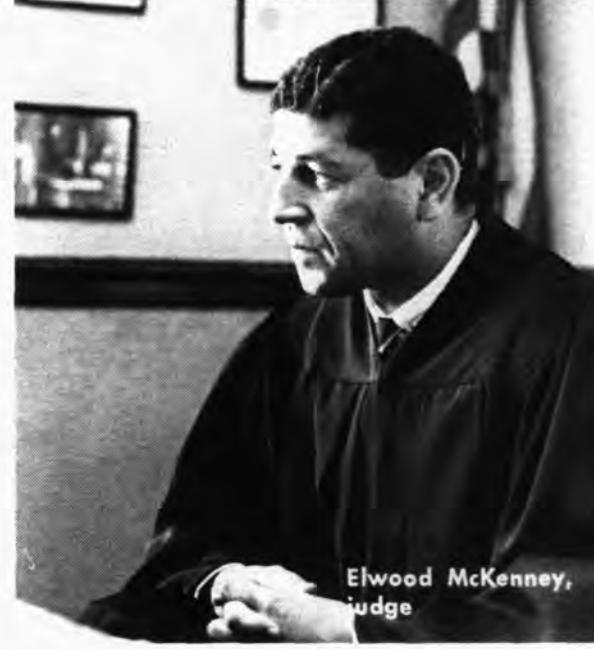
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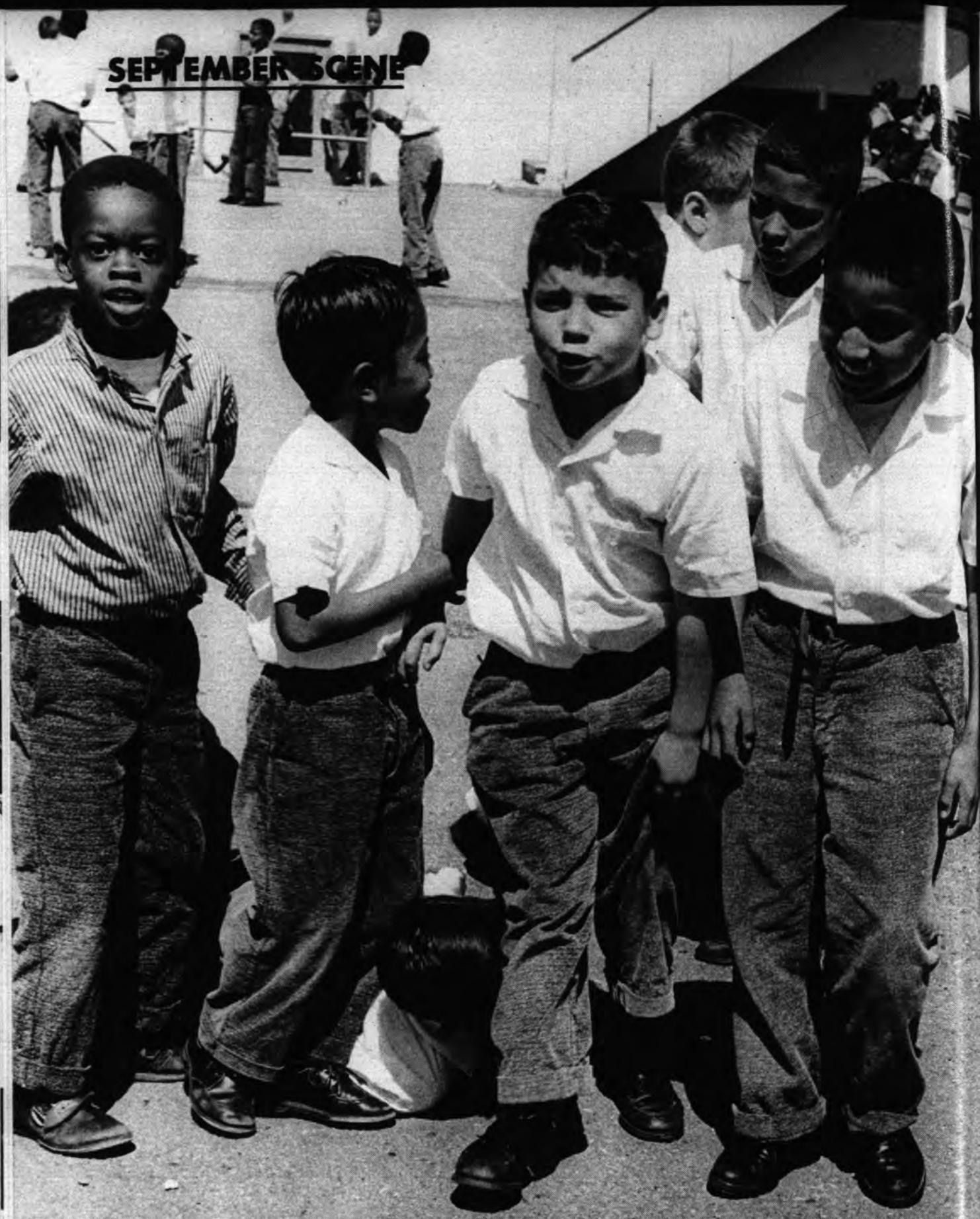
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SEPTEMBER SCENE



Back to school at our St. Patrick Parish in Oakland, California.

*Help Support
A Future Priest*

Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite. — Divine Word Missionaries.

Give in Honor of a Favorite Saint



Bl. Martin



Bl. Mother



St. Therese



St. Joseph

Dear Father: I wish to offer my prayers and support for the training of worthy young men for the missionary career.

Please accept my donation of \$ _____

in honor of _____
my favorite saint (devotion) for a Scholarship in your seminary at: (check) Arlington, Calif.; Bay Saint Louis, Mississippi.
My name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.)

Boys! Young Men!

Join the

**DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS**

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

**Write: DIVINE WORD SEMINARY
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A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi."

Good Reading — in PAMPHLETS

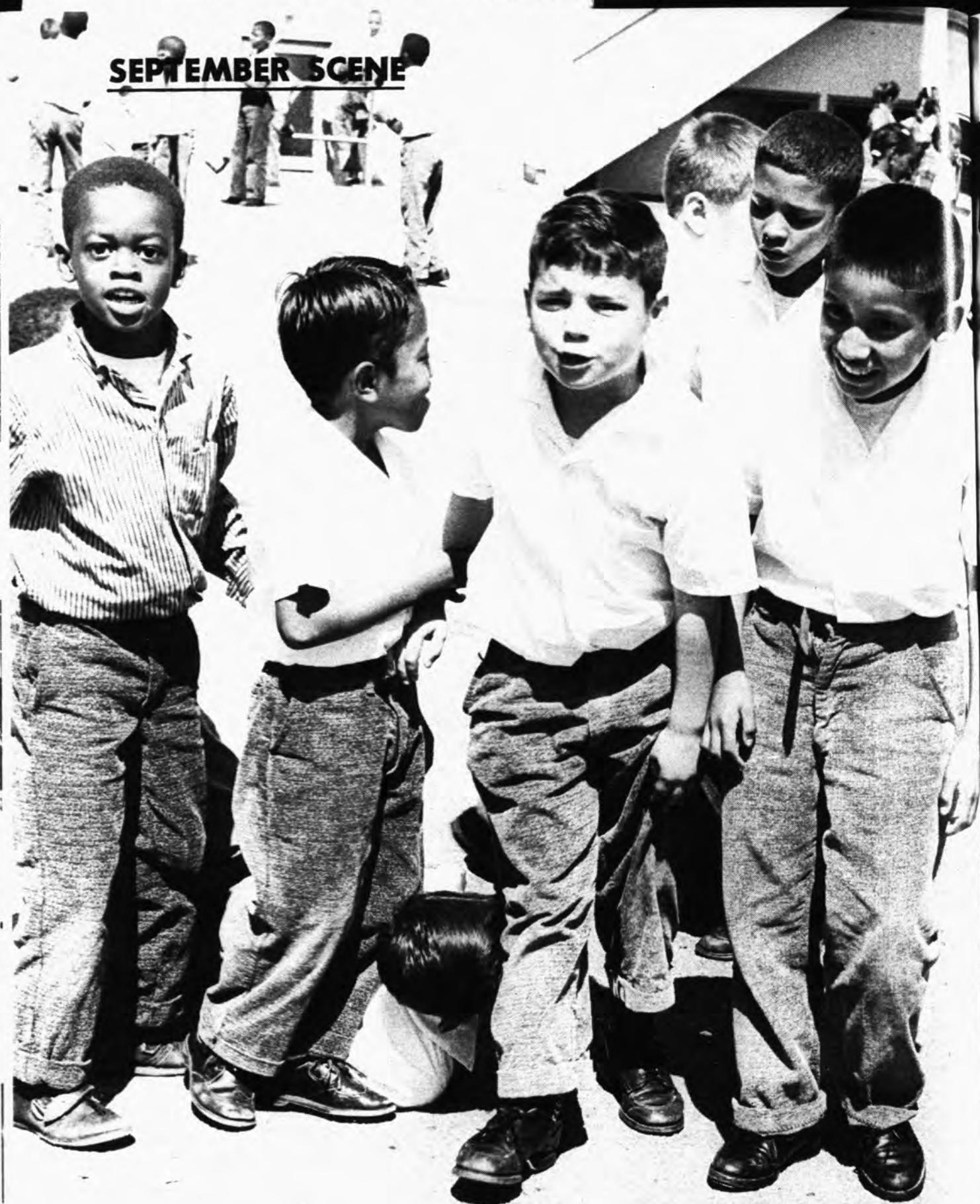
1. Time — How to Use It	10¢
2. Sex is Sacred	10¢
(An aid for teen-agers)	
3. When a Boy Goes to Confession	10¢
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4. St. Gerard — Patron Saint of Expectant Mothers	25¢
5. The Wide Desired	65¢
(An aid for the engaged)	
6. Be Happy!	10¢
7. Cheer Up!	15¢
8. Confidence in the Sacred Heart	10¢
9. Mary, You and Fatima	10¢
10. The Mass in Your Life	10¢
11. American Madonna	10¢
(Our Lady of Guadalupe)	
12. St. Joseph, the Family Saint	10¢

Send your order with payment (also with your name and address) to:

**H. Myvett, S.V.D.
Divine Word Seminary
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INTENTIONAL SECOND EXPOSURE

SEPTEMBER SCENE



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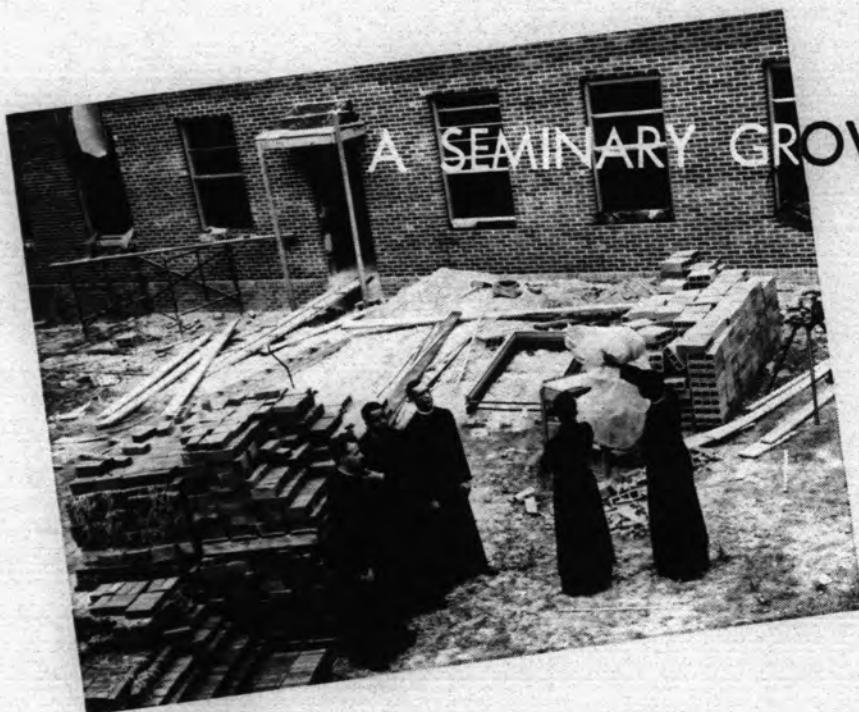
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Divine Word Seminary
Bay Saint Louis, Mississippi



Divine Word Seminary
Bay Saint Louis, Mississippi

The students of theology at our Divine Word Seminary in Bay Saint Louis, Mississippi have grown, in one year, from less than 30 to about 50. We had to dare an extension to the theology building to house the increased numbers by this fall. The modest extension was constructed to fit into our long range plans for growth. Can you help us meet the cost for the new extension? Whatever you can donate will help erase \$95,000 debt.

----- CUT ON LINE -----

Dear Father:

This is my donation of \$_____ to help meet the cost of the extension to the theology building at the Bay Saint Louis seminary. Please have the young theologians pray for my intentions.

NAME _____

ADDRESS _____

CITY _____ STATE _____

(Send to: Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi)

ST. AUGUSTINE'S CATHOLIC
MESSENGER



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CATHOLIC NEGROES IN THE MIDWEST
SPIRITUAL READING—THE TRINITY

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MISSION MASS LEAGUE

For the Living and the Dead



For the Living and the Dead
Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

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Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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(ANNUITY)

A safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers.

Investigate the Mission Gift Agreement NOW!

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

----- CUT ON LINE -----

Dear Father Provincial: I have \$ _____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____ Zone _____

State _____

(All information kept confidential.)

----- CUT ON LINE -----
Dear Father Provincial: I request _____
membership for _____
_____ living—deceased, (Encircle
correct word) at address _____
City _____

Zone _____ State _____

ST. AUGUSTINE'S CATHOLIC **Messenger**

BAY SAINT LOUIS, MISSISSIPPI

the Magazine with a Message

Subscription Rate: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; other rates, see below.

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Rev. Wilbert White, S.V.D.-228; Rev. Peter Bell, S.V.D.-236, 238, 244; Religious News Service-240 (Cody); Fennell-240; Anthony Dugay, S.V.D.-246 (left column); Contributed-all others.

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PHOTOGRAPHERS:

Rev. Wilbert White, S.V.D.
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The cover: American Negro youths, and their noble aspirations, contradict him who gratuitously assumes the aim of all Negro youths ignoble.

INTENTIONAL SECOND EXPOSURE



MISSION MASS LEAGUE

For the Living and the Dead

Eternal rest grant to them, O Lord!

For the Living and the Dead
Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

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MISSION GIFT AGREEMENT

(ANNUITY)

A safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers.

Investigate the Mission Gift Agreement NOW!

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The Message

**WHAT'S
OCTOBER 22?**

What's October 22nd? The day has been set aside this year for a special dedication. What is it? Bishop Sheen, National Director of the Society for the Propagation of the Faith, has been busily telling Catholics to watch for the day.

With the mention of Bishop Sheen—have you ever stopped to read his weekly column, *God Love You?* It appears in many Catholic weeklies. The Bishop's column is catchy and easy to read. Usually he recalls a timely event, then he proceeds to draw from it a host of timeless thoughts. It's all designed to draw your attention to his punch line which is a "plug" for the world-wide Catholic Missions.

The column is quite effective. The lead lines draw your attention to a timely event and you lose yourself following the thoughts of the eloquent Bishop. Then, whammo! He smacks you with that "plug" for his missions. Well, not for his missions, but for *your* missions. For that is the very purpose of Bishop Sheen's weekly column—to remind you that the Catholic Missions are *your* privileged responsibility if you are a Catholic, clergyman or layman. They are yours to support with prayers and with alms.

The column is indeed effective judging from the selected readers' correspondence which always accompanies it. The letters tell of true mission interest elicited in people, ordinary folks, everywhere: "I decided to stay home this summer, using the money I would have spent on a vacation for the missions." "I am a waitress and see so much food wasted. There is always a



prayer in my heart for the hungry children of the world when I have to take back food that customers order and can't eat. Please use this donation to feed the hungry." "Use the donation to do whatever you think is best." "This is to be used toward a mission chapel in honor of the Sacred Heart of Jesus, wherever the Holy Father designates. May other people be encouraged to do likewise." "I was able to save the above amount in a recent business transaction. May it now help save a soul." "The enclosed check is this year's vacation pay. I have decided to stay home this year so please use my offering to send a missionary where he will do the most good." "We have discovered that a glass of ice water tastes just as good as a popsicle, especially when you know you're helping someone else. Please use our sacrifice to aid God's poor children."

Bishop Sheen's office at 366 Fifth Avenue, New York 1, N. Y. has been set up to generate nation wide interest in all the Church's missions. It gathers funds for the missions. Has it ever received anything from you directly or through your diocesan director for the Society of the Propagation of the Faith?

It has been figured that the average couple on vacation spends \$29 a day. Bishop Sheen's office has figured that Catholics in the U. S. yearly contribute to the missions but pennies per person.

October 22: What's the day? That is Mission Sunday, 1961. That is the day you renew your dedication and continue your donations to the Catholic Missions.

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by a Divine Word Missionary

(Eighth article in a Messenger series on Catholic Negroes in the U. S. A.)

THERE ARE 3,346,037 Negroes in the Midwest. Every 27th person among them is a Catholic, for 120,032 Catholic Negroes live in the Midwest. These Catholics are found mostly in the large cities of the area. That is not because Catholic Negroes alone prefer the cities, but it is because most of the Negroes in the Midwest are urbanites.

The bulk of these Catholics attend 51 congregations spread from Cleve-

land to Wichita. It is impossible to determine how many churches, other than the 51, have Negro members. The number, however, is very much higher than 51, for Negroes are freely admitted to full membership in Catholic churches throughout the Midwest.

In the same neighborhoods with the 51 congregations are 42 grade schools and 3 high schools enrolling 16,334 pupils nearly all of whom are Negroes.

The
Press
and
the
Times



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In the same neighborhoods with the 51 congregations are 42 grade schools and 3 high schools enrolling 16,334 pupils nearly all of whom are Negroes.

CATHOLIC NEGROES



Cardinal Meyer
at Chicago



Baptizing converts
—Hl. Angels, Chicago



First Communicants
at Wichita



St. Frances' girls
—Normandy, Mo.



Converts at O.L.
of Gardens in
Chicago



St. Nicholas
—St. Louis, Mo.

ROES IN THE MIDWEST

There are perhaps several thousand other Negro children in Catholic schools elsewhere. Their number cannot be determined so widely have Negroes been accepted into Catholic schools in the Midwest. It is noted that only three high schools are associated with the 42 grade schools. That is because Negroes have access to most of the other Catholic high schools along with white students. Unlike the Negro missions in the segregation-burdened South, the Catholic Negro congregations in the Midwest need not operate their own high schools. The same observation holds true about other types of Catholic institutions. There is no need for special hospitals, orphanages, centers, etc. for the Catholic Negroes since they find ready admittance to such institutions already existing for the general Catholic body. Particular exceptions and pockets of resistance to this general policy are fast disappearing.

A mammoth convert program is under way in the Midwest. In 1960 the area counted 3,677 converts, or *more than a quarter* of all the Negroes converted in the U. S. last year. Chicago alone totaled 1,642 converts. The area's convert making has seen a sharp upswing since the plan was adopted (first in Chicago, then elsewhere) to require a course in catechism of all non-Catholic parents with children in a Catholic school. Though the plan is not to force their conversion, it does, of course, lead to the conversion of thousands whose interest would otherwise have never been elicited.

Hundreds of the converts are newcomers from the South who had previously become well-disposed to the

Church through the work of the Negro Southern Missions. The number of midwestern Catholic Negroes is constantly being increased by refugees fleeing the South's intolerable racial injustices.

The future promises the Church in the Midwest a great growth of Catholic Negroes. So thoroughly are the midwestern bishops putting aside the outmoded racial segregation of a bygone day that the area's huge Negro group is impressed even against its own expectations. The story of Archbishop Ritter's push for Catholic school integration in St. Louis is the best known instance of the new trend. That story did not escape the Negro. Nor do the stories escape him of other innumerable but less publicized instances of Catholic fairness elsewhere. Apparently, the words of Toledo's Bishop George J. Rehring hold true for an area far wider than Toledo: "The fact that they have been received graciously in these (formerly all-white) parishes has had a good influence on the thinking of all Negroes in the city. There is a constantly growing admiration for the Catholic Church on the part of most Negroes as they watch the integration in our churches and schools and witness our efforts to procure equal opportunity for all, as evidence, for example, by our active and influential Catholic Interracial Council." Whether we Catholics like it or not, the Negro in the Midwest and all over the U. S. has definitely conditioned his attraction to the Catholic Church (and thereby, indirectly, his conversion) on our *effective* interest in winning justice for the races.



CATHOLIC NEGROES



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at Chicago



Baptizing converts
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St. Nicholas
St. Louis, N.

Negro Mission

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

STATISTICS FOR CATHOLIC NEGRO

Compiled by Divine Word Missionaries
Catholic Direct

CITY	CHURCH	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Cairo, Illinois	1. St. Columba	1 Soc. Afric. Missions priest	77	-----	2 Holy Cross Sisters
Chicago (As Chicago's population shifts, Negroes attend more than 70 Catholic churches there. The 8 listed here were the earliest to acquire from 75% to 100% Negro membership in the transition.)	2. Corpus Christi	5 Friars Minor	974	265	13 Franciscan Frs.; 21 Franciscan Srs.; 2 Franciscan Bros.; 8 lay teachers
	3. Holy Angels	4 diocesan priests	1230	-----	21 School Sisters of St. Francis; 7 lay teachers
	4. Holy Cross	3 diocesan priests	691	-----	12 Srs. of Charity B.V.M.; two
	5. Holy Name of Mary	3 diocesan priests	447	-----	10 Oblates of Providence
	6. O.L. of Gardens	2 Divine Word Missionaries	360	-----	8 Felician Sisters
	7. St. Anselm	4 Divine Word Missionaries	625	-----	13 Bl. Sacr. Sisters; three
	8. St. Elizabeth	4 Divine Word Missionaries	697	249	22 Bl. Sacr. Srs.; four (high school for girls only beginning in Sept. 1961)
	9. St. James	3 diocesan priests	605	-----	9 Sisters of Mercy; four
East Saint Louis	10. St. Mary	1 Soc. Afric. Missions priest	159	-----	4 Dominicans III Order
Evansville, Indiana	11. St. John	1 diocesan priest	156	-----	4 Srs. of Providence; one
Gary	12. St. Monica	4 Oblates of Mary Im.	200	-----	5 Bl. Sacr. Sisters; one
Indianapolis	13. Holy Angels	2 diocesan priests	258	-----	4 Srs. of St. Joseph; two
	14. St. Bridget	4 Oblates of Mary Im.	196	-----	4 Srs. of Providence; two
	15. St. Rita	2 diocesan priests	324	-----	5 Franciscans III Order Reg.; six
Waterloo, Iowa	16. St. Peter Claver	1 diocesan priest (non-resident)	-----	-----	-----
Kansas City, Kansas	17. O.L. of Per. Help	2 Friars Minor	122	-----	3 Sisters of Charity (Leavenworth)
Wichita	18. St. Peter Claver	1 diocesan priest	-----	-----	-----
Detroit, Michigan (Detroit's population is shifting. Aside from these 5 with total Negro attendance at least 19 other churches have a large Negro attendance.)	19. Holy Ghost	2 Hl. Ghost Fathers	197	-----	4 Felician Sisters
	20. O.L. of Victory	1 diocesan priest	231	-----	7 Oblates of Provid.; one
	21. Sacred Heart	3 Hl. Ghost Fathers	160	-----	5 Felician Sisters
	22. St. Benedict	2 Hl. Ghost Fathers	190	-----	4 School Srs. Notre Dame
	23. St. George	2 Josephites	168	-----	4 Servants of Imm. Heart
Flint	24. Christ the King	1 diocesan priest	-----	-----	-----
Inkster	25. Holy Family	1 Hl. Ghost Father	-----	-----	-----

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *St. Augustine's Catholic Messenger*, and veterans in the Negro Missions of the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

Gratefully,
The Divine Word Missionaries

NEGRO CONGREGATIONS IN THE MIDWEST

Word Missionaries at Bay Saint Louis, Mississippi

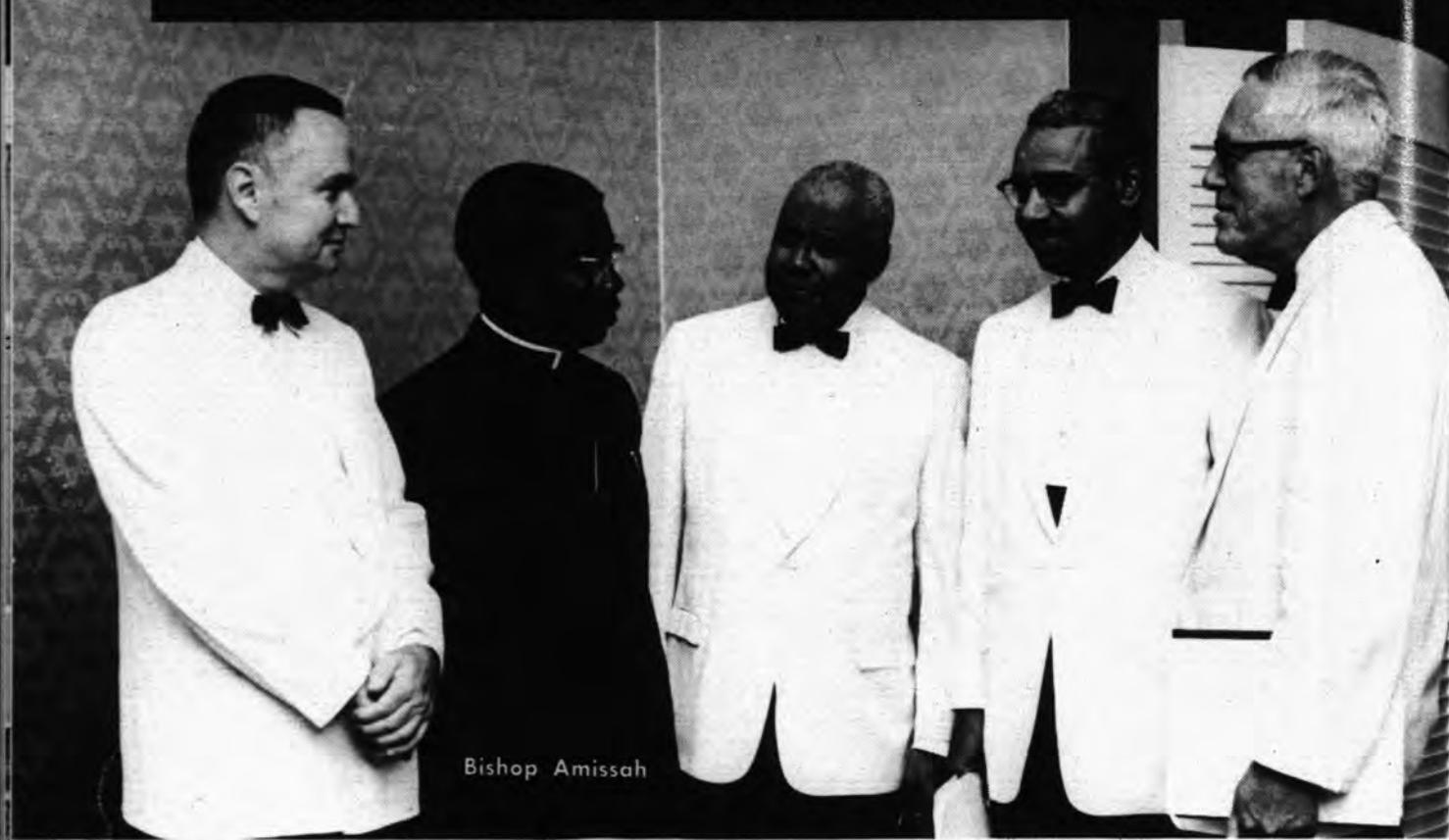
Catholic Directory, 1961

Y TEACHERS	CITY	CHURCH	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
sters	Minneapolis, Minnesota	26. St. Leonard	1 diocesan priest	-----	-----	4 Oblates of Providence
rs.; 21 Fran- Franciscan achers rs of St. teachers ity B.V.M.;	St. Paul	27. St. Peter Claver	2 diocesan priests	309	-----	8 Oblates of Providence
Providence rs	Kansas City, Missouri*	28. Annunciation 29. Holy Name	2 diocesan priests 2 Dominicans	187 94	-----	4 Srs. of Charity B.V.M. 3 Dominican Srs. (Sinsinawa)
ters; three		30. St. Aloysius 31. St. Joseph	2 Benedictines 2 Friars Minor	190 315	-----	4 Srs. of Charity B.V.M. 6 Franciscans III Order Reg.
., four (high s only Sept. 1961) rcy; four II Order	Kinloch	32. Holy Angels	1 diocesan priest	154	-----	5 Oblates of Provid.; one
idence; one ers; one seph; two dence; two II Order	Meacham Park	33. Bl. Martin	1 diocesan priest (non-resident)	-----	-----	-----
arity (n)	St. Louis** (As St. Louis' population shifts, Negroes attend more than 12 churches in great numbers. The 8 listed here were the earliest to acquire from 75% to 100% Negro member- ship.)	34. St. Alphonsus 35. St. Barbara 36. St. Brigid 37. St. Mark 38. St. Nicholas 39. St. Theresa 40. Bl. Sacrament 41. Visitation	2 Redemptorists 2 diocesan priests 2 diocesan priests 2 diocesan priests 3 Divine Word Missionaries 2 diocesan priests 2 diocesan priests	89 245 309 385 120 150 418 360	-----	3 Schools Srs. Notre Dame 5 School Srs. Notre Dame 5 Bl. Sacr. Sisters; two 8 Dominicans (Sparkill) 3 Most Precious Blood Srs.; one 5 Sisters of St. Joseph; one 6 Srs. Charity Inc. Word; four 7 Srs. of Loretto; two
ers	Cincinnati, Ohio	42. Bl. Martin	1 diocesan priest	152	-----	4 Sisters of Charity (Cincinnati) 3 Dominicans (Sinsinawa) 6 Franciscan Miss. of Mary
ers		43. Mother of God 44. St. Anthony 45. St. Edward	1 diocesan priest 1 Sacred Heart priest 2 diocesan priests	----- 177 -----	-----	-----
ers	Cleveland	46. St. Adalbert 47. St. Edward	3 Prec.Blood Fathers 3 Prec.Blood Fathers	271 423	-----	5 Bl. Sacr. Sisters; two 7 Bl. Sacr. Sisters; two
ers	Columbus	48. St. Dominic	2 diocesan priests	233	-----	5 Bl. Sacr. Sisters; two
ers	Toledo	49. St. Benedict	1 Oblate of Mary Im.	108	-----	3 Notre Dame Sisters
ers	Milwaukee, Wisconsin	50. Bl. Martin 51. St. Benedict	1 Capuchin 3 Capuchins	282	82	4 Capuchins; 8 Dominican Srs. (Racine); 2 Capuchin Bros.; five
ers		*Here is located Queen of World Hospital, conducted by Maryknoll Sisters for 95% Negro attendance.				
ers		**Here is located (Normandy) St. Frances' Girls' Home, conducted by Oblates of Providence (19) for Negro girls.				
Notre Dame Imm. Heart	TOTAL	51 congregations for the convenience of 120,032 Catholic Ne- gro amidst the Mid- west's 3,346,037 Negroes.	47 diocesan priests 60 religious priests	15738	596	17 priest teachers; 306 nuns; 4 lay brothers; 63 teachers.

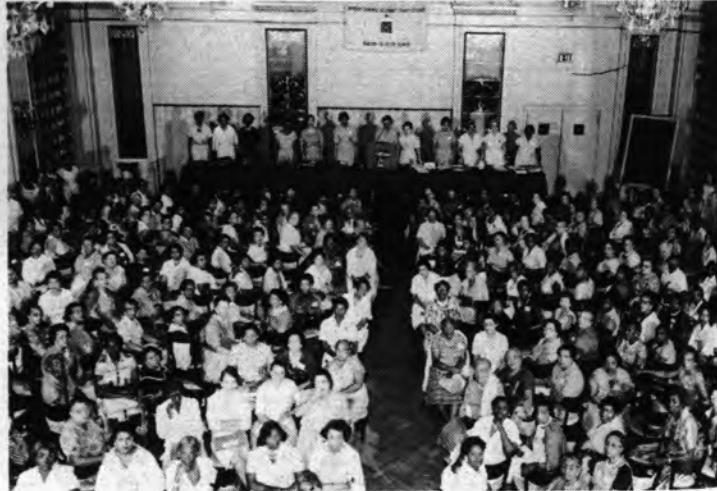
FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

THE KNIGHTS OF PETER CLAVER CONVENE



Bishop Amissah



On August 3, 1961 the Knights and Ladies of Peter Claver opened its 46th national convention at Washington, D. C. During the five-day gathering a Solemn Pontifical Mass was sung at the Shrine of the Immaculate Conception by the Most Rev. Archbishop John Kodwo Amissah of Cape Coast, Ghana. Most Rev. Patrick O'Boyle, D.D., Archbishop of Washington, delivered the sermon at the Mass. The Apostolic Delegate was in attendance.

As a direct result of its convention

the national organization of Catholic men and women issued its heralded *Statement on Interracial Justice*: "We, the Knights of Peter Claver, a national interracial Catholic fraternal order and its Ladies' Auxiliary, assembled in the Nation's Capitol and meeting as well in the shadow of the National Catholic Shrine of the Immaculate Conception, speak out against the evils of racial segregation, prejudice, bigotry and all Un-American conduct related to these evils which have so long



and deeply concerned our members, our nation, and which now are the acute concern of all humanity in a much troubled world.

"We speak out of pride in our membership in the Roman Catholic Church and to our more than 42,104,900 fellow American Catholics; pride in our citizenship in the United States, and pride in the history and purpose of our fraternal society. Though we are saddened to say this, we are nevertheless morally bound to speak out to aid in correcting the evils which beset our Nation and all minorities within its confines.

"As citizens . . . we are concerned with the protection of the civil and human rights of all Americans and the preservation of the dignity of the individual. We aim to strengthen the leadership of our great country and to support that leadership in correcting racial abuses in keeping with the revolutionary and political philosophy of our Constitution and laws. We pledge ourselves to the support of that leadership and the image it will create in the Council of Nations because we recognize a great need for faster progress in correcting racial discrimination . . . which tend to degrade our Government before the world and tend to aid, abet and give sustenance to the Communist Government and its satellites throughout its realms.

"We invite all Americans and urge all religious faiths and in particular our fellow Catholics to recognize the waste of manpower by the indifference demonstrated in denying equal job opportunities.

"As Catholics and members of the True Church of Christ, Faithful to Her doctrines, but mindful of our serious obligation to exercise fraternal correction, we call upon our fellow white Catholics to resist and combat every facet of racial discrimination by priest or laity within the church.

"We speak out against those seeking to divide us from the total human membership in the Church of Christ.

We decry essentially separate racial parishes, societies and separatism on a racial or national basis and pledge our efforts in correcting this condition.

"We support the Freedom Riders because they singly and dramatically express the deep feeling of resentment all true Americans express against racists and bigots.

"We cannot in good conscience acquiesce to the maintenance of the status quo in race relations in the civic society or in our Church. We are able to turn the other cheek, but do not believe that Christ intended we should stand dumbly and mutely by when there is a need of our effort to strengthen the vitality of our Church and our society. We are deeply sincere when we say we speak not only because we are sensitive to racial-segregation in our society; but because we sorrow for our country and our Church; and we have a genuine concern for the consciences and souls of our coreligionists who ignore the doctrine of the Church."

(Statement reprinted only in part)

Join the **Perfect Catholic Fraternal Order Knights and Ladies of Peter Claver**

13,000 Knights and Ladies of Peter Claver invite Catholics to join their ranks for 1. Fraternal Insurance Benefits. 2. Fraternal Catholic Charity. 3. Fraternal Catholic Action! A growing Catholic fraternal order in its 52nd year and solidly established nationally. Also junior members. Write for details.

Dear Sirs: Please send me information about membership in the Knights of Peter Claver and about the order's insurance plan.

MY NAME _____

ADDRESS _____

CITY _____ STATE _____

Mail to: Director of Public Relations, Knights of Peter Claver, 1821 Orleans Ave., New Orleans 16, Louisiana.

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THE KNIGHTS OF PETER CLAVER CONVENE



On August 3, 1961 the Knights and Ladies of Peter Claver opened its 46th national convention at Washington, D. C. During the five-day gathering a Solemn Pontifical Mass was sung at the Shrine of the Immaculate Conception by the Most Rev. Archbishop John Kodwo Amissah of Cape Coast, Ghana. Most Rev. Patrick O'Boyle, D.D., Archbishop of Washington, delivered the sermon at the Mass. The Apostolic Delegate was in attendance.

As a direct result of its convention

the national organization of Catholic men and women issued its heralded *Statement on Interracial Justice*: "We, the Knights of Peter Claver, a national interracial Catholic fraternal order and its Ladies' Auxiliary, assembled in the Nation's Capitol and meeting as well in the shadow of the National Catholic Shrine of the Immaculate Conception, speak out against the evils of racial segregation, prejudice, bigotry and all Un-American conduct related to these evils which have so long



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Plaquemines Parish, Louisiana (pronounced PLAK-min) is the dreary stretch of marsh land through which the Mississippi River flows below New Orleans on its way to the Gulf of Mexico. It is the watery domain of the muskrat, of the nutria, and of a host of water fowl. The tractless mud flats see no human life save a passing pelt trapper or oil surveying crew. Human habitation is confined to a narrow border of high ground along both banks of the river. Colored and White live their crowded lives in the river homes. The white youths pursue a tolerable existence down in Plaquemines Parish (County). Their parents and relatives who control the area provide facilities for their seasonal entertainment. Ball fields, movie theaters, lending libraries, swimming pools are available to the white youths of the marshland parish.

The Negro people of Plaquemines Parish have little of this world's goods, but they do enjoy large families of children. It is a large number of Negro youths that one can see as he drives up or down the river road. The shy-eyed Negro youths who loiter in their yards share their parents' deprived life. Opportunity is not their lot in the hand-to-mouth existence of Plaquemines Parish's Negroes. Not even recreation facilities are there to offer distraction. No movie house, no playing fields, no libraries. They must never set foot in the public park at Braithwaite under threat of beating.

Our Divine Word Missionary at Davant on the east bank and the Franciscan Fathers at Happy Jack on the west bank heroically struggle to fill the void in these youngsters' lives. They offer friendship and recreation and try to instill confidence in the furtive-eyed boys and girls.

The good Fathers perhaps despair of success. So massive and thorough going is Plaquemines Parish's program

of calculated neglect. But the spirit of youth can be surprisingly resilient. One would calculate that the Negro youths of the dismal parish would early lose any ambition for the higher things of life. But not so. Recently Father William Jans, S.V.D., our Divine Word Missionary at Davant, questioned 87 Negro youths about their ambitions. The answers surprised even this esteemed confidante of the youngsters. Of the 43 boys and 44 girls questioned, 32 boys confessed that they treasured the chance to study. Eight boys frankly admitted the contrary, while three gave qualified answers. The girls who valued a schooling, even such as is offered them in Plaquemines Parish, numbered 36. Six girls had no love for their schooling and two girls qualified their answers. When the youngsters were asked if they ever think of the future, all but five answered that they positively do. This would be a surprise to him who thinks that the Negro is but a child of the present moment never giving a thought to the future. The 87 deprived Negro youths leave no doubt that the future very much concerns them and they are anxious about it. These are youths with thoughts and ideas and ambitions in their heads. They will have to be reckoned with someday.

It is interesting to know the secret ambitions of the boys and girls. They admitted to Father Jans secret hopes which they scarcely ever breathe to each other. Seventeen admire the teaching profession and hope to teach some day. Eight hope to imitate the dedicated life of a priest and religious. Three hope to work in medicine. Two would like to nurse the sick. Only six boys plan to enter the trades. A number of girls were attracted to the careers of the model, the secretary, the librarian, the beautician, and the hostess. A number of boys liked careers in the military, in merchandising, in science (2), in engineering (2). Only one of the youths professed a

INTENTIONAL SECOND EXPOSURE

The Dreams of Youth



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liking for a musician's career. One wanted to be a pilot; two, policemen.

These are the dreams of Negro youths of high school age and below. They are but dreams, of course. Most of them will not come true, not because of the youngster's deficiencies but be-

cause of the crippling confines of the area within which they live. Pointless dreams perhaps. But there is some significance in the fact that even in Plaquemines Parish Negro youths have dreams. Where there are dreams there will be dreams come true.





CATHOLIC HOSPITALS, CLINICS, SANITORIA

With Total or Large Negro Attendance
Compiled by Divine Word Missionaries at Bay Saint Louis, Mississippi
Catholic Directory, 1961

Birmingham (Ensley), Alabama: Holy Family Hospital—staffed by seven Sisters of Charity of Nazareth, Kentucky; 38 practical nurses; 12 registered nurses; 58 beds; 2,051 in-patients treated through 1960; 318 out-patients.

Mobile: Blessed Martin de Porres Hospital—staffed by seven Sisters of Mercy (Baltimore); 27 nurses; 1,900 in-patients through 1960; 3,628 out-patients; 35 beds; 10 bassinets; modern building complex and equipment grew from a 5-bed ward founded in 1941 in a frame building for Negro maternity care; 186 doctors visit.

Montgomery: Nazareth Children's Home—conducted by the Resurrectionists; 20 beds and custodial care for Negro spastic children; begun April, 1952.

St. Jude Hospital—staffed by fifteen Vincentian Sisters of Charity; 165 beds; 3,713 in-patients treated through 1960; 2,319 out-patients (serves also Whites); Father Harold Purcell Memorial Hospital for Crippled Children attached (serves also Whites).

Selma: Good Samaritan Hospital—staffed by ten Sisters of St. Joseph (Rochester, N.Y.); 15 practical nurses; 35 regular nurses; 85 beds; 2,499 in-patients treated through 1960; 637 out-patients; 30 students in School of Practical Nursing; Holy Infant Inn Nursing Home attached to hospital with 24 aged residents.

(Continued on Page 250)

INTENTIONAL SECOND EXPOSURE



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(Continued on Page 250)

New C



**Titular Bishop of Bostra
and Coadjutor Archbishop of
New Orleans**

New Coadjutor-Archbishop for New Orleans

BISHOP JOHN PATRICK CODY, of Kansas City-St. Joseph, Missouri Diocese, newly named Coadjutor Archbishop of New Orleans, will be presented there on November 7. The Apostolic Delegate, Most Rev. Egidio Vagnozzi, will journey from Washington, D.C. to New Orleans for the presentation. Gathered there will be also other prelates including those from the New Orleans Archdiocese's metropolitan area.

The new archbishop received many messages of congratulations at the Apostolic Delegate's announcement, on August 14, 1961, of his appointment to New Orleans. Immediately after, he had a long telephone conversation with Archbishop Rummel, the grand old prelate whose coadjutor he becomes with the right of succession.

John P. Cody was born at St. Louis, December 24, 1907, the son of Thomas

J. and Mary (Begley) Cody. He attended Holy Rosary School and the St. Louis preparatory Seminary. In 1926 he went to the North American College (seminary) at Rome. There he earned doctorates in philosophy and theology. He was ordained to the priesthood in Rome on December 8, 1931. Father Cody worked in Rome from 1932 to 1938, when he returned to take up duties at the chancery of the St. Louis Archdiocese. On May 14, 1947 he was made Auxiliary to Archbishop Ritter there. He became the spiritual leader of the St. Joseph, Mo. Diocese on May 9, 1955. On October 11, 1956 he became bishop of the recently formed Kansas City-St. Joseph Diocese.

Divine Word Missionaries, who labor in the Archdiocese of New Orleans and within its metropolitan area, humbly congratulate the new Coadjutor Archbishop of New Orleans.

These prelates, and others, will be present in New Orleans for the presentation of Archbishop Cody. They are shown here as they were photographed with the Apostolic Delegate at the Divine Word Seminary, Bay Saint Louis, Mississippi in May, 1961. They are: (l. to r.) Most Rev. L. Abel Caillouet, D.D., Auxiliary of New Orleans; Most Rev. Maurice Schexnayder, D.D., Bishop of Lafayette, La.; Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez-Jackson; Most Rev. Egidio Vagnozzi, S.T.D., the Apostolic Delegate; Most Rev. Thomas J. Toolen, D.D., Archbishop-Bishop of Mobile-Birmingham; Most Rev. Charles P. Greco, D.D., Bishop of Alexandria, La.; and Most Rev. Albert L. Fletcher, D.D., Bishop of Little Rock.



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The Trinity is the mystery of mysteries, the mystery of God Himself. A mystery of divine multiplicity in divine unity. The mystery of one God yet three Divine Persons.

Three has been called "the number of God." Time and again it confronts us. There were three members of the Holy Family: Jesus, Mary and Joseph. Our Lord taught publicly for three years; He hung on the cross for three hours and remained in the sepulchre three days; He discharged the triple office of Priest, Prophet and King. An office paralleled by the church's triple office of teacher, priest and shepherd. The Church of Christ is threefold: the Church Militant, the Church Suffering, the Church Triumphant, embracing the community of faithful here on earth, in Purgatory or in Heaven. Each of the sacraments contains three parts: intention, matter and form.

In the world of nature we have three main kingdoms: the material, the vegetable and the animal. Time is threefold: past, present, future.

A perceptive mind will discover "the number of God" repeatedly in the life and world about it. And along with "the number of God" is detected also

Unity in Trinity

the attributes of God. This is as it should be. Both the Book of Wisdom (13,1) and St. Paul (Rom. 1,20) tell us that from visible things of creation we can come to learn the invisible attributes of the Creator. The greatness, power and beauty "of fire, or wind, of nimble air, of wheeling stars, tempestuous waves, or sun and moon" shadow forth the everlasting power, splendor and divinity of Him who made them.

The Creator reveals Himself through His creation. Not fully, yet truly. And so the great saints and theologians use the things of God to help us better understand God. Traces of the Trinity in Unity they discover in "the orb of the sun, its light and its heat. Three different things, which are at the same time really one." The three Divine Persons have one divine nature; they are divided only in their origin. "In a tree the *trunk* comes forth from the *root* and from both comes the *fruit*. Such is the relation of the three divine Persons."

"The soul of man contains memory, understanding and will, which are but manifestations of the same spiritual substance."



NOVENA TO SACRED HEART

OCTOBER 26 — NOVEMBER 3

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____ State _____

Intentions: _____

Mail to: Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi.

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above.
Monthly devotional letter.)

God is one and our one concern should be the one God.

The heart of religion is adoration. The adoration of the Trinity should be the main concern of life on earth as it is of life in heaven. All our work and prayer should be an adoration of the Triune God. Each day, gratefully accepted, and lived in union with God, is an adoration of the Trinity, a giving of glory to the Divine Giver.

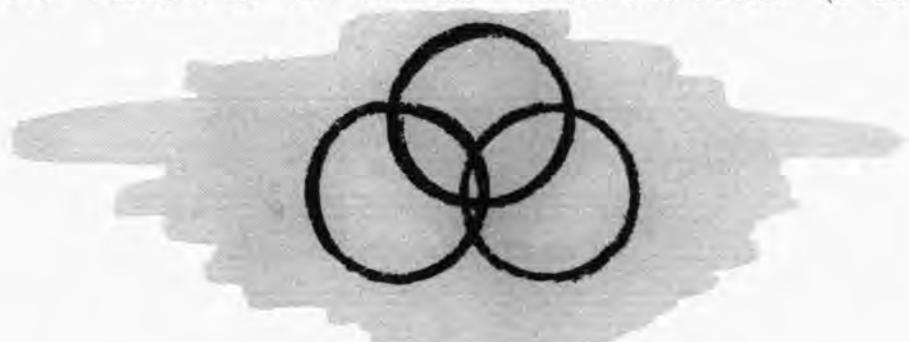
This attitude of heart, this way of life, produces an habitual sense of God's presence and from it flows a number of things we are in sore need of these days. For one thing, we do our work more slowly, carefully. It is no longer just a job—it is an act of adoration. For another thing, we tend to become less talkative and more content. In general we become more calm, steadier in everything we do, and gentler with others, more considerate of them, with a readier understanding of their needs and problems, and a quicker desire to help. It is bound to be so. With the sign of the Cross we start and finish everything we do. And so the power of the Father, the wisdom of the Son, the love of the Holy Spirit permeate and are manifested in everything we set our hand to.

This is what Our Lord wants of us. It was the longing desire of it that filled His Heart in His final hours. He begged His Holy Father to grant it to us. At the Last Supper He prayed for the Apostles and then for all of us: "That they all may be one, as thou, Father, in me, and I in thee: that they also may be one in us . . ." (Jn.17,21) Our Lord asks for unity among the faithful, a unity like the unity existing among the Persons of the Blessed

Trinity "that they may be one as *We also are one.*" What an amazing prayer! You, I, and all the rest of us are to be one as the Trinity is one. The unity of our friendships, family life, community, national and international life is to be modelled on the sublime unity of the Trinity's ineffably perfect life.

How much food for thought there is in this! And what a practical way is pointed out for us to proclaim and honor the Trinity—by exercising, in our relation with others, the unity that characterizes the relation of the Divine Three Persons. Just as we proclaim and honor the Person of Our Lord by living the life our Lord, so in like manner, we are to honor and proclaim the mystery of the Trinity by living the life of the Trinity.

To live in perfect harmony with others seems beyond a man's powers. Ambition for power, pleasures and personal importance, makes harmonious living with others impossible. Self-love and self-will defeat any attempts at unity. Human weakness and diversity of temperaments cannot be reconciled into peaceful living. Left to themselves these warring elements in man's make-up result in all sorts of strife. But the grace of God works miracles. Divine help can overcome human weakness. God living in us makes us able to live among others in perfect peace. The multiplicity of men is reconciled by the unity of God dwelling in men. And that unity is effected by Christ's presence in men, especially by the Eucharist which is both the promise and the cause of it: "Because the bread is one, we though many, are one body, all of us partake of the one bread." (1 Cor. 10,17)



ALONG THE DIVINE WORD

THE CHURCH IN A JAPANESE-AMERICAN CULTURE



OUR ST FRANCIS MISSION AT SAN FRANCISCO

(Adapted from James Kelly's *Monitor* story)

An estimated 25,000 persons of Japanese birth or descent live in the 13 counties that make up the Archdiocese of San Francisco. A few more than 500 of them are Catholics, for a 2% figure. On one scale the figure is significant. On another it records a remarkable stride in the dogged pursuit of a dream.

Four hundred years ago, St. Francis Xavier had that dream, of winning the Japanese people to Christ. It died—so it appeared—under the Samurai swords that cut down the martyrs of Nagasaki. Now it lives again, spurring Xavier's successors. Father Joseph Guetzloe, S.V.D., Divine Word Missionary at St. Francis Xavier's Mission in San Francisco has been assigned the task of ministering to the Japanese Catholics throughout the San Francisco Archdiocese. He has faculties for the Sacramento and Monterey-Fresno Dioceses too, the only priest assigned to minister to the Japanese Catholics in Northern California. Father Guetzloe is not the man to crow over comparative statistics, but he points out that the percentage of Catholics among the Japanese-Americans is ten times higher than that of the Catholics among the people of Japan . . . the scene of St. Francis Xavier's dream of conquest.

Divine Word Missionaries' St. Francis Xavier Mission is a mite of a church, with a touch of the Orient in its curling eaves. It bears the name of the sainted Xavier. And it centers in apostolate that reaches well beyond San Francisco. Father Guetzloe is not without help in his work. There are the Daughters of Mary and Joseph who run Morning Star School, across the street from the

church. Since 1930 the Sisters, in their distinctive black-with-blue garb, have been teaching Japanese youngsters from all parts of San Francisco. The Reverend Mother Superior heads the staff of eight nuns, two lay teachers, and a Japanese language instructor. Four-fifths of the 250 pupils are non-Catholics.

To do his job, Father Guetzloe brings 10 years' (through World War II) experience in Japan and a solid knowledge of the Japanese language. Plus a realistic appraisal of the difficulties of his mission to the Japanese-Americans.

"The Japanese," he says, "are resistant to Christianity for three reasons: 1) They are immersed in an ancient and highly developed culture. 2) They are quite materialistic, in the sense that their own religion—Buddhism—does not exert an influence on day-to-day life. It's a matter of tradition rather than of personal conviction. 3) Christianity's stringent moral code has little appeal to them. Their morals are external, based on preserving social standing. What the majority of them do have—and this is a good thing to build on—is a very powerful sense of natural virtue. It is best seen in their strong family life."

Can the barriers be penetrated?

"Yes, slowly. But in the Japanese community in San Francisco there are factors that pull both ways.

"Exposure to Western life, more contact with Christians, increases their understanding of us. On the other hand, their nearness to Japan—as opposed to Japanese in the Midwest and East—keeps them constantly aware of their own culture and heritage. They stick together and, through various societies, tend to preserve their ethnic identity."

Starting point for most conversions, Father Guetzloe says, is marriage to a Catholic. Next best: Attending Morning Star School. "If it were up to the children. I could probably baptize the whole school. But the non-Catholics are there, not to investigate Christianity, but out of their parents' respect for high-caliber education. We lose contact with many of them because they go on to public high schools. Of 40 non-Catholics who enter the first grade at Morning Star School, we are fortunate to gain 10 Catholics if they are still with us in the eighth."

Distinct groups within the Japanese community complicate the mission's work. *Issei* are natives of Japan who have been in the U.S. 40 or 50 years—and cling tightest to the old customs and religion of home. Second-generation, American-born *Nisei* have adapted to the West, if they have not adopted all its ways. They are a source of converts. Even more so are their totally integrated children, if Catholic contact can be established. An "in-between" group, and hard to reach are the *kibei nisei*, those who have returned after going back to Japan for schooling. New immigrants, limited to 185 a year, are a fourth element. They include a few Catholics.

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INTENTIONAL SECOND EXPOSURE

THE CHURCH IN A JAPANESE-AMERICAN CULTURE



OUR ST FRANCIS MISSION AT SAN FRANCISCO

(Adapted from James Kelly's *Monitor* story)

An estimated 25,000 persons of Japanese birth or descent live in the 13 counties that make up the Archdiocese of San Francisco. A few more than 500 of them are Catholics, for a 2% figure. On one scale the figure is significant. On another it records a remarkable stride in the dogged pursuit of a dream.

Four hundred years ago, St. Francis Xavier had that dream, of winning the Japanese people to Christ. It died—so it appeared—under the Samurai swords that cut down the martyrs of Nagasaki. Now it lives again, spurring Xavier's successors. Father Joseph Guetzloe, S.V.D., Divine Word Missionary at St. Francis Xavier's Mission in San Francisco has been assigned the task of ministering to the Japanese Catholics throughout the San Francisco Archdiocese. He has faculties for the Sacramento and Monterey-Fresno Dioceses too, the only priest assigned to minister to the Japanese Catholics in Northern California. Father Guetzloe is not the man to crow over comparative statistics, but he points out that the percentage of Catholics among the Japanese-Americans is ten times higher than that of the Catholics among the people of Japan . . . the scene of St. Francis Xavier's dream of conquest.

Divine Word Missionaries' St. Francis Xavier Mission is a mite of a church, with a touch of the Orient in its curling eaves. It bears the name of the sainted Xavier. And it centers in apostolate that reaches well beyond San Francisco. Father Guetzloe is not without help in his work. There are the Daughters of Mary and Joseph who run Morning Star School, across the street from the

church. Since 1930 the Sisters, in their distinctive black-with-blue garb, have been teaching Japanese youngsters from all parts of San Francisco. The Reverend Mother Superior heads the staff of eight nuns, two lay teachers, and a Japanese language instructor. Four-fifths of the 250 pupils are non-Catholics.

To do his job, Father Guetzloe brings 10 years' (through World War II) experience in Japan and a solid knowledge of the Japanese language. Plus a realistic appraisal of the difficulties of his mission to the Japanese-Americans.

"The Japanese," he says, "are resistant to Christianity for three reasons: 1) They are immersed in an ancient and highly developed culture. 2) They are quite materialistic, in the sense that their own religion—Buddhism—does not exert an influence on day-to-day life. It's a matter of tradition rather than of personal conviction. 3) Christianity's stringent moral code has little appeal to them. Their morals are external, based on preserving social standing. What the majority of them do have—and this is a good thing to build on—is a very powerful sense of natural virtue. It is best seen in their strong family life."

Can the barriers be penetrated?

"Yes, slowly. But in the Japanese community in San Francisco there are factors that pull both ways.

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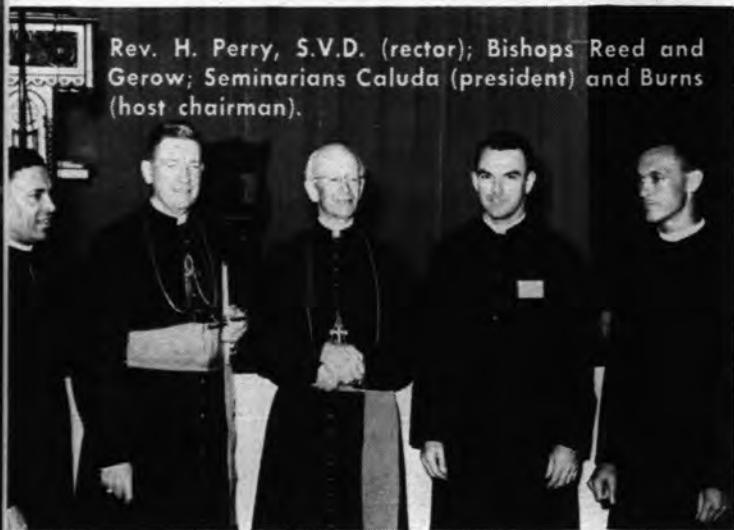
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ALONG THE DIVINE WORD MISSION

SEMINARIANS CONVENE AT OUR SEMINARY
TO STUDY CATHOLIC ACTION



Bishop Reed



Question period

Very Rev. Father Robert Hunter, S.V.D., our Provincial, and Very Rev. Father Harold Perry, S.V.D., head of our seminary, invited an important convention to our religious house. From August 28 to 31 the Seminarians' Catholic Action Study of the South (SCASS) held its 13th annual conference at our seminary. The theme, "The Lay Apostolate in the Life of the Parish," was developed by eleven qualified speakers. Among those who traveled to Bay Saint Louis to address the group of southern and midwestern seminarians was Rev. Dennis J.

Geaney, O.S.A., M.A., who came from Fort Wayne to tell of the Role of the Parish Priest in the Spiritual and Apostolic Formation of Lay Apostles. Rev. Boniface Luykx, O.Praem., S.T.D. of Belgium told of the Sacred Liturgy in the Formation of Lay Apostles. Rev. Joseph E. Payne, C.S.C. of South Bend, Ind. spoke of the Lay Apostolate and Parish Community. Rev. Louis J. Putz, C.S.C., S.T.D., the founder of Fides, treated the Scope of Catholic Action in America. Pat and Patty Crowley of the Christian Family Movement came from Chicago to tell

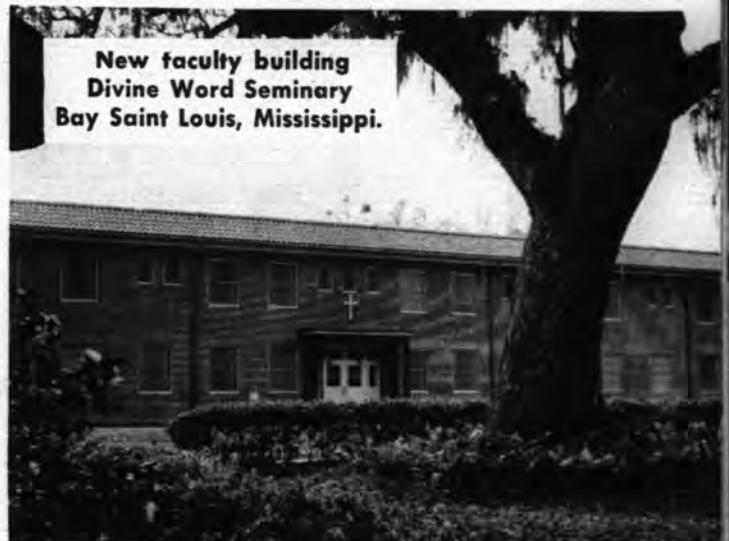
MISSION TRAIL

the large gathering of seminarians about the Family Apostolate in Parish Life. Mr. John J. O'Connor, LL.D., Ph.D. came from Georgetown University to speak about the Parish Apostolate in Race Relations. Misses Jane Duffin and Elaine Jones of the Grail came from Grailville, Ohio to tell of the Woman's Role in the Apostolate of the Parish. Rev. H. James Yamauchi, S.J., S.T.D., S.T.L., B.S. of Loyola University (New Orleans) spoke of A Synthesis of Theology and Action. Also, the seminarians observed an actual Young Christian Workers meeting being conducted.

The Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez-Jackson, was the episcopal host for this year's meeting of SCASS. He was present to open the proceedings by his prayers. The young seminarians expressed to him their gratitude for his support of SCASS since its inception in 1948. Bishop Victor J. Reed, D.D. of Oklahoma City-Tulsa gave the opening or keynote address to the group. He is its episcopal moderator.

In all, SCASS felt obliged to twenty-one Archbishops, Bishops, Abbot, Provincials, and priests of the Provinces of New Orleans and San Antonio. The group had an especial appreciation for our seminarians, their hosts, and for Charles Burns, S.V.D., the Host Chairman, whose preparatory work proved invaluable to the convention.

SCASS has now twice chosen our seminary for its annual convention. Indeed, members of our major seminary were among the founders of the group and several of our Bay Saint Louis seminarians have served on the executive committee. We feel very close to the group and we know the value of the insight which it seeks to impart to seminarians in the South. Father Provincial Hunter and Father Rector Perry assured the group of a warm welcome at any future date it will again select our seminary for its convention site.



PLACE YOUR NAME IN OUR NEW FACULTY BUILDING

by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Pews (12)	\$50 each
Communion Rail	\$250
Sedilia (bench)	\$100

IN THE PRIESTS' ROOMS

Beds (24)	\$75 each
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IN THE LIBRARY

Stacks (10)	\$250 each
Tables (4)	\$100 each
Chairs (24)	\$12 each

IN THE RECREATION ROOM

Tables (2)	\$75 each
Lounge chairs (10)	\$25 each

IN THE CORRIDORS

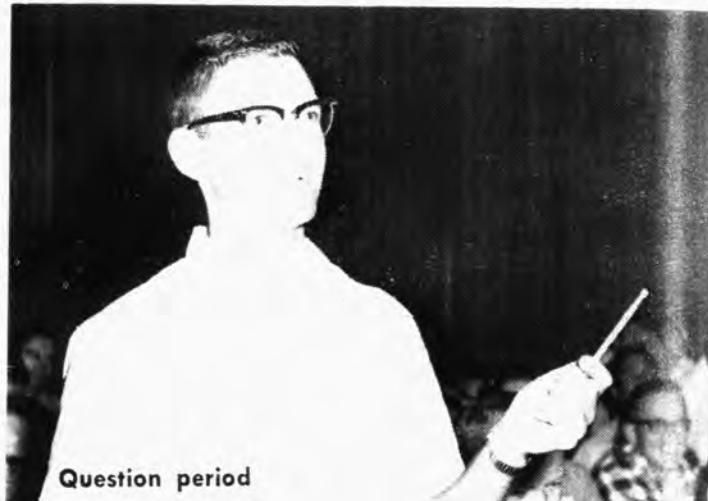
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Send to:

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Bay Saint Louis, Mississippi

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Send to:

FATHER PROVINCIAL
Divine Word Missionaries
Bay Saint Louis, Mississippi

Boys' and Girls'

CORNER

Conducted by A. CORNE



My dear Boys and Girls:

Do you know anything special about this month? Why, of course, it is the Month of the Holy Rosary. During the month of October, the Rosary is said in church every day. In some Catholic homes father and mother and all the children kneel down and say the Rosary together after supper or just before going to bed. That is a fine custom, and should be imitated in all Catholic homes.

A. CORNE'S MAIL BAG

Digging deep into the old mail sack, I come up with fine letters from my young readers of this CORNER.

LORRAINE ACUNA (Richmond 2, Calif.) "... Enclosed are a mess of stamps. One from Mexico . . . In September we will be welcoming a new arrival. I really do hope it's a boy . . . Then there will be 6 of us . . . Your good friend."

TERESA ZIMMIE (Philadelphia, Penna.) "Enclosed you will find 243 stamps. I am 10½ years old. I will be 11 in May . . . Please, send me a holy card of St. Teresa of Avila, St. Anne and St. Catherine if you have them. I pray for the missions every day. Yours truly in Jesus Christ."

CATHERINE CULLEN (Pomona, Calif.) "I am nine years old, and I would be happy to join your group of pen-pals. I am saving stamps to your mission. Father, I would be very happy if you would send me the rules of the drawing contest, and I would be very glad if you would send a letter to me saying that my letter got to you. Another thing, would you, please, try to get a girl about my age to be my pen-pal. Sincerely yours."

LINDA BOHONOS (Walnutport, Pa.) "I am 11 years old and in sixth grade. I go to Assumption Blessed Virgin Mary School. I enjoy writing letters. It is my hobby. In school we have a golden penny box for the missions. We try to get \$10.00 a month for the missions. Please answer my letter. Enclosed is a quarter for a

burse in honor of our Lady of Lourdes. God bless and Love you."

JOHN CLINE (Fords, New Jersey) "Thank you very much for the beautiful rosary beads. I will always treasure them. I will always keep them in remembrance of you. Your friend."

MARY MARGARET HELZLSOUER (Abilene, Tex.) "Thank you for the post card you sent. I have enjoyed reading it over and over again. The enclosed cancelled stamps are for the missions. Would you please send me a picture of St. Margaret Mary."

MARY ELIZABETH LASKOWSKI (Beaver Falls, Pa.) "I am 10 years old and going to the 5th grade. Enclosed are some stamps and an offering of 50¢. In return I would like some holy cards and I would like it very much if you would keep me in your prayers for my vocation . . . I say a Hail Mary every day for the missions. Thank you very much. God bless you. Your friend."

CLARA GILBRIDE (Brooklyn, N.Y.) "... I'm 11 years old, St. Anselm's School, Brooklyn, N.Y. Enclosed are a few cancelled stamps. I have said 20 rosaries for the missions."

MARION VAN NIEKERK (Stayner, Ont., Can.) "Dear Mr. Corne, This is actually my first letter to you, I think. I like the Boys' and Girls' Corner in the MESSENGER very much. I am sending some stamps. In exchange please send me some holy pictures all different . . . Here is a picture for the art contest . . ."

MARY LOU MEYER (Ferdinand, Ind.) "I would like to join the Young Artists' Contest. I am 10 years old. I am sending a few stamps and in exchange I would like to have a holy picture of Mary. She is my patron St."

SHARYNE STEFFEN (Cedarburg, Wis.) "Enclosed you will find some stamps for the missions. I am 13 years old and would appreciate a pen-pal my age. My hobby is pets and out door life . . ."

ELSIE GLASER (Mountain, Ont., Can.) "Dear Rev. Corne, am I correct in calling you Reverend? If not, please contact me and let me know. I was very pleased to receive your reply and Holy Pictures. I looked for results of the Art Contest in the letter though, and I didn't see any . . . I am sending another picture. I hope you will accept it and send the results. Your friend."

SUZANNE ROUTHIER (Derby Line, Vt.) "I thank you for the beautiful holy picture you sent me. I like it very much. I also thank you for giving me a pen-pal. I am sending you some stamps."

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So there you have the contents of my mail bag, boys and girls. Let me remind you that the drawing contest only goes to the end of this year. So after the month of November, don't send any more samples of your art talent. We will be starting a new Contest with the Dec.-Jan. issue of the MESSENGER.

However for those, who still wish to send in drawings before November, the rules are very simple: use pen and ink, on plain un-ruled white paper; drawings must be original, that is, by you, and not by someone else.

Thanks to all my young friends for the letters, the stamps, the offerings, the mission prayers and everything! Thanks, too, for calling me "Reverend;" I like it. Now let us see what the artists have produced this month.

YOUNG ARTISTS' CONTEST

For the month of October, feast your eyes on the following offerings drawn by the youngsters of the United States.



THE CORNER
OF THE
STAIRS
by Monica
Kleinjan, 12
Hastings, Neb.



SAILING
by Jenny Parikain, 13
Toledo, Ohio



PROUD BEAUTY
Tony Manyo, 14
New York, N.Y.

These three drawings are by the older prize winners. The boys and

girls under twelve sent in the following:



WOLF
by David Sandiford, 11, Lorrain, Ohio



BUTTERFLY
by Gail Pamly, 11
Miami, Fla.

HESPERORNES.
PREHISTORIC
BIRD
by Jerome
Rayczyk, 10
Glenview, Ill.

These are our prize winners for this month. There will be one more month of this contest, then, we shall begin a new one.

Here is a little poem surprise for October 2nd, that I received from Margaret Bierley, 9, of Grand Rapids, Ohio.

GUARDIAN ANGEL

Guardian Angel, trustful and fair,
God has put me under your care.
Wherever I am, whatever I do,
I know you will be near, the whole
day through.

Isn't that nice? Not only as a poem, but as a little prayer, too.

Now, I think I'll say goodbye to all my young friends. Keep up the fine mission spirit that you have. In this way, by your offerings, prayers and sacrifices, you can be a big help to the work of the missionaries. May God bless and keep all of you, always and everywhere. Your good friend,

A. CORNE

St. Augustine's Seminary
Bay Saint Louis, Mississippi



Holy Family Hospital at Birmingham



CATHOLIC HOSPITALS

(Continued from Page 239)

Miami, Florida: Holy Redeemer Clinic maintained by Josephites' Holy Redeemer Parish; a small dispensary serving a minimum of 20 patients per week; Mercy Hospital provides medicines, equipment, and volunteer personnel.

Pensacola: Our Lady of the Angels Hospital—staffed by five Sisters of the Third Order of Saint Francis (Glen Riddle, Pa.); 20 beds; 1,013 in-patients treated through 1960; 1,309 out-patients; 4 practical nurses.

New Orleans, Louisiana: Lafon Home for the Aged—staffed by ten Holy Family Sisters; 60 aged residents.

Kansas City, Missouri: Queen of the World Hospital—staffed by 23 Maryknoll Sisters of St. Dominic; 3,428 in-patients treated through 1960; 1,231 out-patients; 100 beds; 13 religious nurses; 11 registered nurses; 44 practical nurses; 28 students in school for Practical Nursing (serves also small percentage of Whites).

St. Louis: St. Mary Infirmary—staffed by 27 Sisters of St. Mary of the Third Order of St. Francis; 30 lay nurses; 164 beds; 5,589 in-patients through 1960; 300 out-patients.

Charleston, South Carolina: Our Lady of Mercy Clinic and Welfare Center—maintained by Holy Ghost Fathers' Our Lady of Mercy Parish; a small medical and well-baby clinic and center for neighborhood social service; conducted by Sisters of Charity of Our Lady of Mercy who staff a large hospital elsewhere in the city.



At bedside in Birmingham, Holy Family Hospital



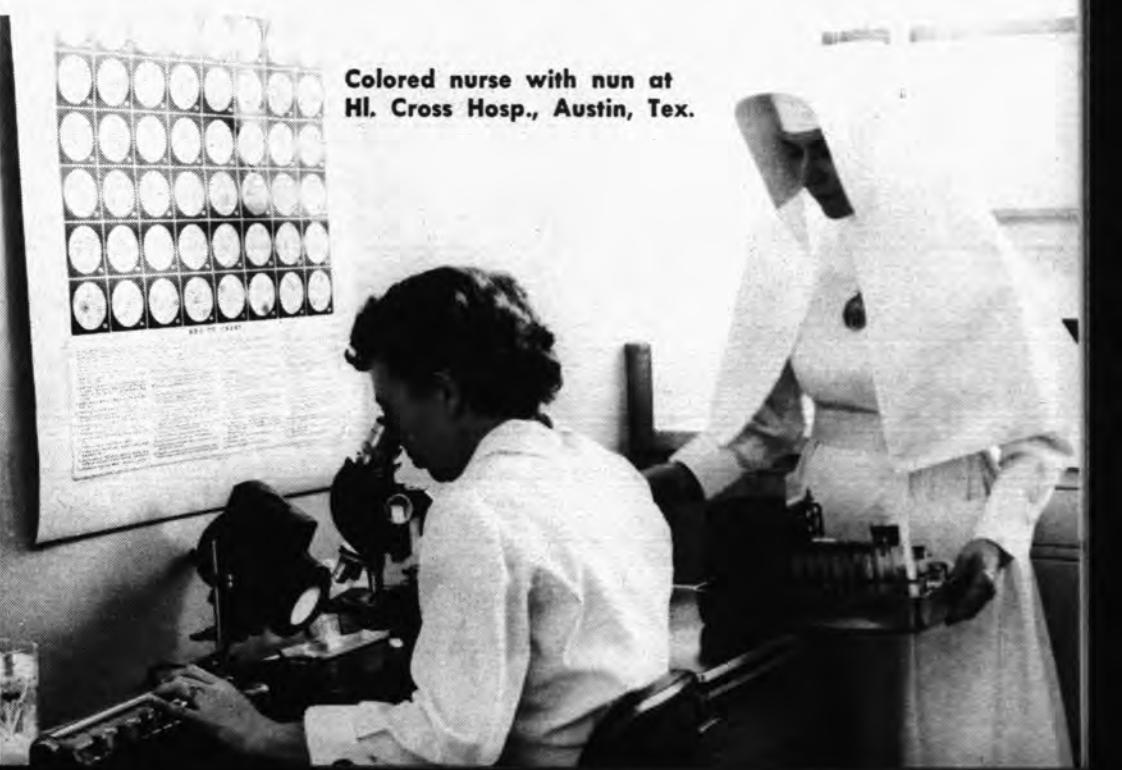
HOSPITALS NEGRO PATIENTS

Austin, Texas: Holy Cross Hospital—staffed by 15 Immaculata Sisters (Paterson, N.J.); 48 beds; 1,944 in-patients through 1960; 915 out-patients, originally in service of Negroes only, but now serves without distinction of race; however, Negro attendance sizeable.

Houston: St. Elizabeth Hospital—staffed by 18 Immaculata Sisters (Paterson, N.J.); 113 beds; 4,300 in-patients through 1960; 1,935 out-patients.

Elsewhere: Negroes are generally admitted to Catholic hospitals without racial discrimination throughout the North, East, and West. Racial discrimination in Catholic hospitals of these areas is encouraged less and less. Through the South, where Negroes are fortunate enough to gain admission to Catholic hospitals, racial discrimination is followed in assigning them to a separate section of the building. Usually the basement or oldest wing. (Excepted from this observation are all the hospitals on the foregoing list save one.) The Catholic staff sometimes cites the sanction of state law in defense of the practice. The citation is a tenuous one for a private institution, for the lawyer, Jack Greenberg, points out in his new study of American laws, "Most Southern states have provided by law that at least certain *public* hospitals shall be solely either for Negroes or for Whites or segregated. Beyond this, state laws do not require racial distinction in hospitals, although practice often has . . . The small amount of existing law on the subject indicates that private hospitals may govern themselves like other private enterprises unless restrained by statute or other regulation." (J. Greenberg, *Race Relations and American Law*, p. 87-89.)

Colored nurse with nun at
Hl. Cross Hosp., Austin, Tex.



INTENTIONAL SECOND EXPOSURE



Holy Family Hospital at Birmingham, Ala.



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Hl. Cross Hosp., Austin, Tex.





ALABAMA'S BOYS TOWN

Our Lady of Fatima Boys Town at Mt. Meigs, Ala.
(Adapted from Mrs. C. Brinkman's story)

Like Father Flanagan of Omaha's Boys Town, 50-year-old Father Michael Caswell's own belief is, "There's no such thing as a bad boy." For in his years as pastor of the Holy Family Mission in Birmingham, he saw what extreme poverty could do to the moral standards of Negro families; how broken homes and remarriages spawned unwanted children, many of whom started a career of petty crime from insecurity, anger, and just the need for daily bread. An idea grew on Father Michael. Begin a home for these Negro boys in Alabama.

Father placed his trust in Our Lady. That was in 1947 when, having been given permission by Archbishop Toolen of Mobile to test his idea, he had to find the land, discover the funds, found up the first boys, and carry on from there. Heaven seemed to bless the project from the start. Through several helpful people Father found the property: 120 acres fronting on U.S. Highway 80 at Mt. Meigs, Ala. just east of Montgomery. But it took quite a bit of even Father Michael's prayers to get the two Negro owners agreement to sell. Then to find the down payment. Through uncounted appeals mailed to possible friends everywhere, and through a loan from Father Furcell of St. Jude's Mission in Montgomery, Our Lady of Fatima Boys Town was launched.



Father Michael Caswell, founder, O.L. of Fatima Boys Town, Mt. Meigs, Ala.



The priest knew of four homeless Negro boys. He invited them to his fledgling home, a leaky, drafty shack. The first Christmas, 1948 was bleak, but not entirely cheerless, for the five of them. The boys had a home and Father Michael was cheered with their obvious contentment.

In those early months Our Lady provided, even if not in abundance. A few dollars from here. A bit of food and a piece of clothes from there. Everything went to his boys, as Father Caswell kept food from himself to provide for his charges.

Our Lady of Fatima Boys Town has grown with its 14 years. It now houses 35 boys. A definite family spirit has set in. The unspoken and manly mutual acceptance of the boys, one for another, pervades the bare rooms and make-shift buildings. Father Michael, the quiet one, is always there adding spirit to the place. He moves from classes to work shop, to meals to chapel and the boys sense his care for them and are secure. As for its physical growth the venture still isn't much. But Father Michael has ideas for the future. When Father Michael has ideas, look out! for Our Lady steps in. She has never failed him. In thanks for her kind care and to humor her, an attractive outdoor shrine was built. It took two years to complete. And now the boys recite the rosary there. They do not appear at all bad these homeless Alabama lads at prayers. Well, not homeless any longer. Father Michael Caswell's idea and Our Lady's care see to that.

Boys Town Chapel



INTENTIONAL SECOND EXPOSURE



ALABAMA'S BOYS TOWN

Our Lady of Fatima Boys Town at Mt. Meigs, Ala.
(Adapted from Mrs. C. Brinkman's story)

Like Father Flanagan of Omaha's Boys Town, 50-year-old Father Michael Caswell's own belief is, "There's no such thing as a bad boy." For in his years as pastor of the Holy Family Mission in Birmingham, he saw what extreme poverty could do to the moral standards of Negro families; how broken homes and remarriages spawned unwanted children, many of whom started a career of petty crime from insecurity, anger, and just the need for daily bread. An idea grew on Father Michael. Begin a home for these Negro boys in Alabama.

Father placed his trust in Our Lady. That was in 1947 when, having been given permission by Archbishop Toolen of Mobile to test his idea, he had to find the land, discover the funds, found up the first boys, and carry on from there. Heaven seemed to bless the project from the start. Through several helpful people Father found the property: 120 acres fronting on U.S. Highway 80 at Mt. Meigs, Ala. just east of Montgomery. But it took quite a bit of even Father Michael's prayers to get the two Negro owners agreement to sell. Then to find the down payment. Through uncounted appeals mailed to possible friends everywhere, and through a loan from Father Furcell of St. Jude's Mission in Montgomery, Our Lady of Fatima Boys Town was launched.



Father Michael Caswell, founder, O.L. of Fatima Boys Town, Mt. Meigs, Ala.



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Help Support A Future Priest

Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite. — Divine Word Missionaries.

Give in Honor of a Favorite Saint



Bl. Martin



Bl. Mother



St. Therese



St. Joseph

Dear Father: I wish to offer my prayers and support for the training of worthy young men for the missionary career.

Please accept my donation of \$ _____

in honor of _____
my favorite saint (devotion) for a Scholarship in your seminary at: (check) Arlington, Calif.; Bay Saint Louis, Mississippi.
My name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.)

MASS INTENTIONS

Gratefully Received

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

CUSTOMARY OFFERINGS FOR HOLY MASSES

(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.)

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES—fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

..... cut on this line

Dear Father: I am sending the following Mass requests to you.

Kind of Mass? _____

How Many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

FATHER PROVINCIAL,
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

Good Reading — in PAMPHLETS

1. Time — How to Use It	10¢
2. Sex is Sacred (An aid for teen-agers)	10¢
3. When a Boy Goes to Confession (An aid for Confession)	10¢
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H. Myvett, S.V.D.
Divine Word Seminary
Bay Saint Louis, Mississippi

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Boys! Young Men!

Join the
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PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school;
- already in high school;
- already beyond high school.

Write: DIVINE WORD SEMINARY
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CITY _____

ZONE _____ STATE _____

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Divine Word Seminary
Bay Saint Louis, Mississippi

The students of theology at our Divine Word Seminary in Bay Saint Louis, Mississippi have grown, in one year, from less than 30 to about 50. We had to dare an extension to the theology building to house the increased numbers by this fall. The modest extension was constructed to fit into our long range plans for growth.

Can you help us meet the cost for the new extension? Whatever you can donate will help erase \$95,000 debt.

----- CUT ON LINE -----

Dear Father:

This is my donation of \$_____ to help meet the cost of the extension to the theology building at the Bay Saint Louis seminary. Please have the young theologians pray for my intentions.

NAME _____

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CITY _____ STATE _____

(Send to: Father Provincial, Divine Word Missionaries,
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African Archbishop Visits Mississippi

ROMATIC NEGROES IN EASTERN STATES
AMERICA'S OLDEST SHRINE

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1961

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Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

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(ANNUITY)

A safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers.

Investigate the Mission Gift Agreement NOW!

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

----- CUT ON LINE -----

Dear Father Provincial: I have \$ at my disposal that I could put into your Mission Gift Agreement. I am years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name *(Handwritten name)*

Address *(Handwritten address)*

City Zone *(Handwritten city and zone)*

State *(Handwritten state)*

(All information kept confidential.)

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Dear Father Provincial: I request
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..... living—deceased, (Encircle
correct word) at address
City
Zone State

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ST. AUGUSTINE'S CATHOLIC **Messenger**

BAY SAINT LOUIS, MISSISSIPPI

the Magazine with a Message

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THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Rev. Vincent Waiches, S.V.D.-cover, 276 (middle two), 277 (Luling, Francis), 278, 279; Rev. Peter Bell, S.V.D.-260, 267 (top), 272, 273; Rev. Wilbert White, S.V.D.-276 (top); 277 (subdiaconate); Rev. Maurice Rousseau, S.V.D.-276 (Nelson); Rev. Clement Meyers, S.V.D.-277 (upper two); Contributed-all others.

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MANAGING EDITOR:

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CONTRIBUTING EDITORS:

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The Message

from Divine Word Missionaries



ATTRACTING NEGRO CONVERTS

How more effectively attract Negro converts? That question has been posed by hundreds of priests and by a score of bishops since the Church in America began an organized ministry to the Negro at the turn of the century. Various answers have proposed varying approaches for convert making (schools, hospitals, street preaching, home visiting, welfare centers, etc.) all of which were based on the bishops' and priests' honest ideas and judgements. All the above proposals proved good, for each has enjoyed a limited effectiveness. Each has directed to the Faith its share of converts and has won for the Church its lot of friends.

The Church in America is to be recommended for the earnestness with which it has tried to attract the Negro. The earnestness is evidenced in the very variety of methods used.

However effective may have been other approaches, it seems an irrefutable observation that the most effective approach to attract Negro converts is not one proposed by others, but one advanced by the Negro himself. Which is, show to the Negro a Catholic Church superior to all other faiths, not only in dogma, morals, discipline, universality, unity, and holiness, but also in a clerical and lay membership superior to all others by its practice of racial justice.

Perhaps one will fret that this approach, proposed by the Negro himself, is unfair to the Church, demanding of it far more perfection than is demanded of other faiths. (A strange fretfulness, considering the claims made by the Church about itself.)

Nevertheless, the Negro has posed his mind and we Catholics will have to accept it willy-nilly if we want to convert the body of American Negroes.

The truth becomes clearer with every passing week. The American Negro wants to witness *deeds* of holiness from us. He appreciates the *words* with which, from our reservoir of sanctity, we have spoken against the immorality of racism. But he wants to see our holiness activated into *deeds*. He knows that we claim Christian willingness to undergo hardships (*not only base material set-backs but even physical sufferings*) for justice's sake. Well, he reminds us that justice is taking a beating today in the kingdom of racism. He reasons that here is the perfect chance for Catholics to prove how willing they are to suffer base material losses and physical hurt for justice's sake. He sees non-Catholic clerics and lay folks "sticking their necks out" for justice's sake. Where are the Catholics? Show a zeal for justice—that is the approach judged by the Negro an essential one if we Catholics are to attract more Negro converts.

Do we want more Catholic Negroes? Then with deeds, not only words, we must stand now with the Negro in his struggle, not later after his victory shall have been won. Then it will be too late. Then he will be even more securely won to the Protestant preachers so bravely standing by him now. Then our present nicety and refusal to be involved will have lost us not only a chance to suffer for justice's sake but also a chance to win the American Negro.



(all east of the Ohio River, including Kentucky, Maryland, and the Virginias)
Ninth and final article in a **Messenger** series on Catholic Negroes in the U.S.A.

by a DIVINE WORD MISSIONARY

THE AREA under study is the country's most populous. In this same area there is found the nation's largest concentration of Negroes. More than one-third of America's Negro population now lives in the cities of the eastern states. The 1960 census reported 5,140,919 there out of 18.9 million Negroes.

Catholics among the 5,190,919 number 231,918 for a seemingly high total. Viewed in relation to the larger number, though, it is but a small 4.5% of the total. This means that, on the average, in the eastern states there is but one Catholic among every 22 Negroes.

There are eighty Catholic churches in the eastern states listed as serving Negro congregations. Some of them, however, actually serve racially mixed congregations in which Negroes are a very large majority. The attendance at the 80 churches listed is determined by the racial composition of the surrounding neighborhoods, not by any church policy of racial selection.

Catholic Negroes attend only the eighty churches in sizeable numbers, but they attend also several hundred other churches in small numbers. The count of Negroes in attendance at any Catholic church (and school, hospital, etc.) in the eastern states is directly related to the number of Negroes found in the vicinity. There seems to be no general attempt to exclude them or to discourage their attendance by assigning them to a "church of their own" in some remote corner of the city. (In the several places where such a church

Due to difficulties of December mailing, the **Messenger** appears in a combined December-January issue. We take this early opportunity to wish God's abundant blessing on our readers as we approach the holy seasons of Advent and Christmas.

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Catholic Negroes attend only the eighty churches in sizeable numbers, but they attend also several hundred other churches in small numbers. The count of Negroes in attendance at any Catholic church (and school, hospital, etc.) in the eastern states is directly related to the number of Negroes found in the vicinity. There seems to be no general attempt to exclude them or to discourage their attendance by assigning them to a "church of their own" in some remote corner of the city. (In the several places where such a church

Due to difficulties of December mailing, the **Messenger** appears in a combined December-January issue. We take this early opportunity to wish God's abundant blessing on our readers as we approach the holy seasons of Advent and Christmas.

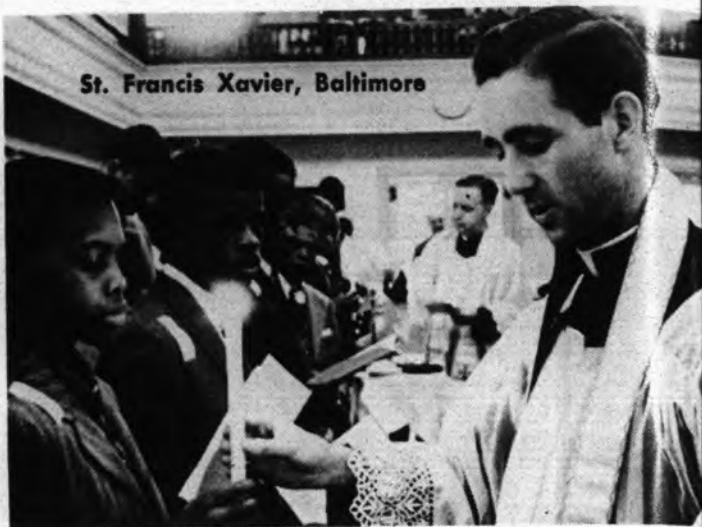
—The Editor

CATHOLIC NEGROES in

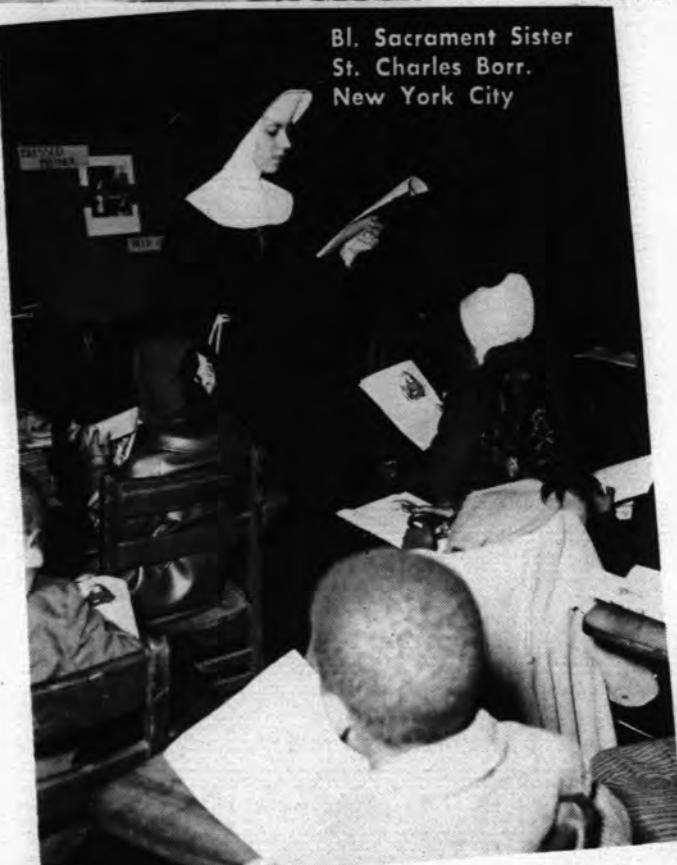
St. Mark, New York



St. Francis Xavier, Baltimore



Bl. Sacrament Sister
St. Charles Bor.
New York City

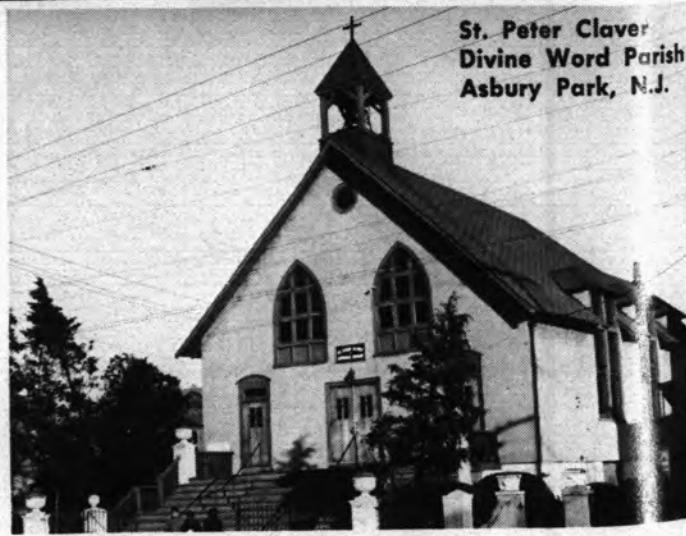


St. Charles Borromeo in New York City's Harlem

A Divine Word Parish Trenton, New Jersey



St. Peter Claver
Divine Word Parish
Asbury Park, N.J.



DOES in the EASTERN STATES



has been constituted it was clearly stated that only consideration of a people's convenience prompted the move and that the people remained free to attend mass at any other church.) This general observation, of course, does not hold true for every particular place or church. It certainly does not hold true for all the towns in Kentucky, Maryland, and the Virginias, four southern states included in this review only for the purpose of convenient geographical division.

An admirable program of convert-winning has been under way in the eastern states for several decades. It has gained thousands of Catholic Negroes. Practically all the converts gained in the East are won in the large cities of the area. Undoubtedly that is because the Negroes are concentrated in these large cities where their large number forces attention to itself. Contrariwise, in the small towns of the suburban and rural areas the small number of Negroes, often unchurched, excites no notice and no solicitude. New York City now has 1,087,931 Negroes, the largest such concentration in the Americas. Philadelphia has 529,240. Washington reports 411,737, and Baltimore counts 326,589.

Several large cities in the eastern states report very few Negro converts though their number of Negroes is large. Whatever the reason or reasons might be for this, it is hoped that the picture in these cities will change, that zealous priests and religious will begin attending the tens of thousands of unchurched Negroes. It is a mistake to assume that the crowds of Negroes who stream into the eastern cities from the South are church-going people. More than three-quarters of them are not. To move among these people in search of converts cannot be called proselytising. It is true that all through the Negro neighborhoods of the eastern cities there appear store-front churches, sometimes several to the block. But they are not attended, save by a handful of people in each.

Five cities which reported impressive numbers of new Catholics last year are: New York (1,484); Philadelphia (1,331); Washington (1,128); Baltimore (432); and Brooklyn (220). In each instance the figure listed includes a minority of converts gained at places outside the city.

Perhaps the most overwhelming problem for the 80 congregations of Catholic Negroes is posed by the decrepit state of their old church parish buildings. At so many places these buildings are worn hand-me-downs acquired by the incoming Negroes as other Catholics left the neighborhood. The Negroes, of course, are not complaining about the state of the buildings, but find themselves numerically too few, hence financially too weak to replace or even properly repair them. No solution to the problem is in sight. Meanwhile, the pastors perform feats of magic in maintaining the old church, rectory, school, and convent with ever diminishing funds while steadily winning converts.

CATHOLIC NEGROES

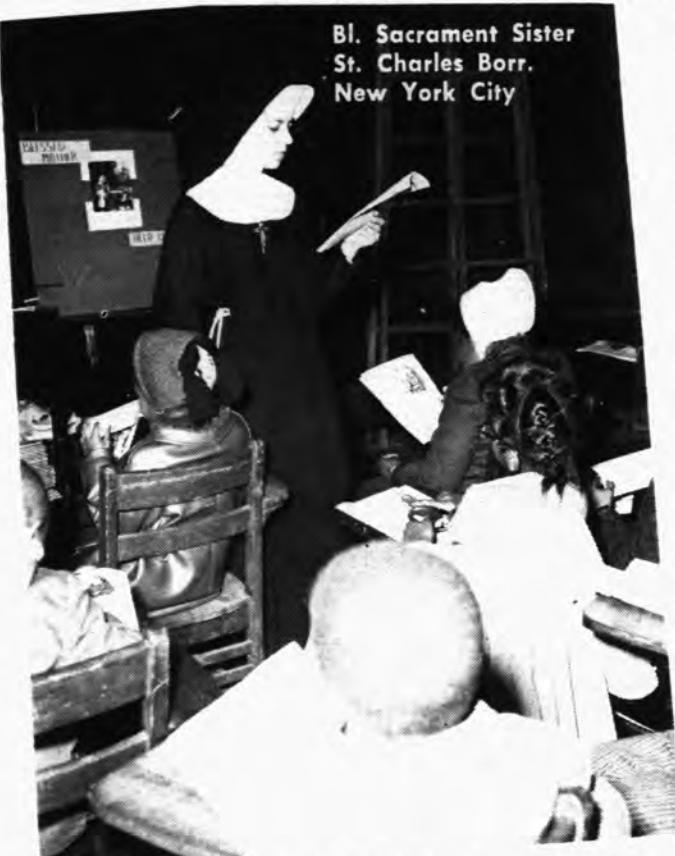
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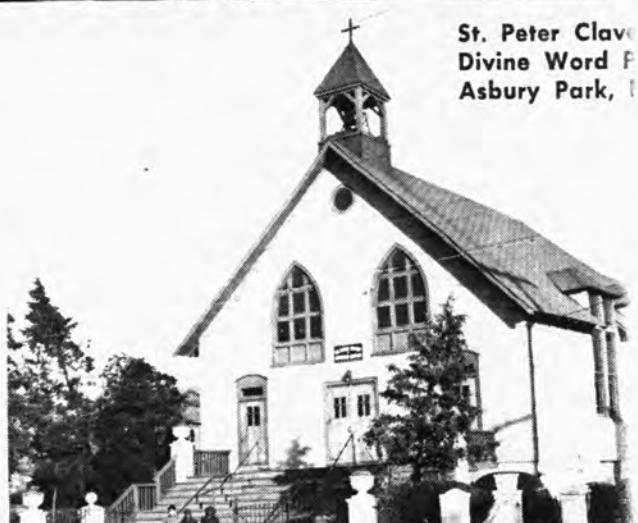


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The MESSENGER asks prayers and aid today for U.S. Negro Missions

DOES in the EASTERN STATES



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STATISTICS FOR CATHOLIC NEGRO CONGREGATIONS

(all east of the Ohio River, including)

Compiled by Divine Word Missionaries at Bay Saint Louis, Mississippi

CITY	CHURCH	PRIESTS	Grade School		High School		Sisters and Lay Teachers
			School	School	School	School	
Delaware							
Clayton	1. St. Joseph	1 Josephite					
Wilmington	2. St. Joseph	2 Josephites					
	3. Our Mother of Mercy (Belvedere)	1 Josephite					
District of Columbia							
	4. St. Augustine-St. Paul	3 diocesan priests	482				9 Oblates of Providence
	5. St. Benedict, Moor	2 Josephites					
	6. St. Cyprian	3 Josephites	345				8 Oblates of Providence
	7. Holy Redeemer	3 Josephites	252				5 Bl. Sacrament Sisters; three lay teachers
	8. Incarnation	2 Josephites					
	9. St. Luke	3 Josephites					
	10. O. L. of Per. Help	2 Josephites	384				7 School Srs. Notre Dame; one
	11. St. Vincent de Paul	1 Josephite					
Kentucky							
Bardstown	12. St. Monica	2 diocesan priests	135				3 Srs. of Charity of Nazareth; one
Covington							2 Divine Providence Srs.
Lebanon	13. Our Savior	1 diocesan priest (non resident)	50				
	14. St. Monica	1 diocesan priest (non resident)					
Lexington							
Louisville	15. St. Peter Claver	1 diocesan priest	75				3 Divine Providence Srs.
	16. Imm. Heart of Mary (Southwick)	2 Sons of Sacred Heart	274				4 Dominicans (St. Catherine, Ky.); two
	17. St. Augustine	2 diocesan priests	226				4 Sisters of Charity of Nazareth; two
Owensboro							
	18. St. Peter Claver	1 Franciscan	125				4 Ursulines
	19. Blessed Sacrament	1 diocesan priest (non resident)	41	7			2 Sisters of Charity of Nazareth
Paducah							
Maryland							
Annapolis	20. Rosary	1 diocesan priest	120	16	7	4 Ursulines; one	
Baltimore							
	21. St. Augustine	1 Redemptorist (non resident)					
	22. St. Francis Xavier	3 Josephites	422				9 Oblates of Providence
	23. St. Peter Claver	4 Josephites	365				7 III Order Franciscans; one
	24. St. Pius V	4 Josephites	386				9 Oblates of Providence
	25. St. Veronica	1 Josephite					
Benedict							
Bryantown	26. St. Francis de Sales	1 diocesan priest					
	27. St. Mary	2 diocesan priests	427	89			13 School Sisters of Notre Dame
Bushwood							
	28. Sacred Heart	1 Jesuit (non resident)					
Chaptico							
Collington	29. O. L. of the Wayside	1 Jesuit					
	30. St. Matthew	1 Josephite (resides Mitchelville)					
Crain Highway							
	31. O. L. of Angels	1 Josephite (same above)					
Dundalk							
	32. Christ the King	1 Josephite					

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *St. Augustine's Catholic Messenger*, and veterans in the Negro Missions of the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

Gratefully,
The Divine Word Missionaries

CONGREGATIONS IN THE EASTERN STATES

liver, including Kentucky, Maryland, and the Virginias)

Catholic Directory, 1961

Teachers

CITY	CHURCH	PRIESTS	Grade School	High School	Sisters and Lay Teachers
Glenarden	33. St. Joseph	1 Josephite	-----	-----	-----
Kenilworth	34. O. L. of Mercy	1 Josephite	-----	-----	-----
McChonchie	35. St. Catherine of Alex.	1 Jesuit (non resident)	-----	-----	-----
Mechanicsville	36. Imm. Conception	1 Jesuit (non resident)	-----	-----	-----
Mitchelville	37. Holy Family	1 Josephite	-----	-----	-----
Morganza	38. St. Joseph	1 Jesuit (non resident)	475	-----	9 Srs. Charity of Nazareth; two
Newport	39. St. Mary	1 diocesan priest	-----	-----	-----
Ridge	40. St. Peter Claver	2 Jesuits	289	85	10 Srs. of Providence; one
St. Mary's City	41. St. James	1 Jesuit (non resident)	-----	-----	-----
Massachusetts					
Boston	42. St. Richard	2 Josephites	-----	-----	7 Bl. Sacrament Sisters (catechetics)
New Jersey					
Asbury Park	43. St. Peter Claver	2 Divine Word Missionaries	-----	-----	3 Oblates of Providence (catechetics)
Atlantic City	44. St. Monica	2 diocesan priests	-----	-----	-----
Camden	45. St. Bartholomew	2 diocesan priests	218	-----	4 Bl. Sacrament Sisters; one
Jersey City	46. Christ the King	3 diocesan priests	-----	-----	6 Trinitarian Sisters (catechetics)
Montclair	47. St. Peter Claver	1 diocesan priest (non resident)	-----	-----	-----
Newark	48. Queen of Angels	3 diocesan priests	-----	-----	1 Trinitarian Sister (catechetics)
Orange	49. Holy Spirit	3 diocesan priests	-----	-----	4 Trinitarian Sisters (catechetics)
Trenton	50. O. L. of Div. Shep.	1 Divine Word Missionary	172	-----	6 Oblates of Providence
New York					
Albany	51. St. Philip, Apostle	1 diocesan priest (non resident)	86	-----	4 Holy Ghost Sisters (San Antonio, Tex.)
Brooklyn	52. St. Peter Claver	4 diocesan priests	342	-----	8 Holy Family of Nazareth Srs.
Catholic Negroes attend numerous churches in Brooklyn, Buffalo, etc.	53. Holy Rosary	4 diocesan priests	980	-----	18 Sisters of Mercy
New York City	54. St. Aloysius	3 diocesan priests	378	-----	9 Franciscan Handmaids
These 5 in Harlem show total Negro attendance; 33 others on Manhattan, 26 in the Bronx, and 34 in 21 other cities and towns of the archdiocese have partial Negro attendance	55. St. Charles Borrom.	3 diocesan priests	325	-----	6 Bl. Sacrament Sisters; two
	56. St. Mark, Evangel.	4 Holy Ghost Fathers	400	-----	7 Bl. Sacrament Sisters; two
	57. Resurrection	4 diocesan priests	469	-----	9 Franciscans (Baltimore) one
	58. St. Thomas, Apostle	3 diocesan priests	615	43	7 Christian Bros.; 7 Bl. Sacrament Srs.; four
Pennsylvania					
Erie	59. Imm. Conception	1 diocesan priest (non resident)	-----	-----	-----

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

CATHOLIC NEGROES in the EASTERN STATES

CITY	CHURCH	PRIESTS	Grade	High	Sisters and Lay Teachers
			School	School	
Philadelphia	60. St. Catherine of Sien.	2 Vincentians	161	-----	4 Bl. Sacrament Sisters
	61. St. Ignatius	2 diocesan priests	501	-----	10 Bl. Sacrament Sisters; four
	62. O. L. of Bl. Sacr.	1 Scheut Father	234	-----	4 Bl. Sacrament Sisters; one
	63. St. Peter Claver	2 Holy Ghost Fathers	251	-----	5 Bl. Sacrament Sisters; one
Pittsburgh	64. St. Benedict, Moor	1 Holy Ghost Father (non resident)	parish declared vacant, but semi-officially opened to serve about 70 elder Negroes with sentimental attachments.		
Virginia	65. St. Brigid-Hl. Trin.	1 diocesan priest	378	-----	7 Srs. of St. Joseph; one
	66. St. Richard	1 diocesan priest	-----	-----	-----
	67. St. Joseph	1 Josephite	213	-----	4 Oblates of Providence
	68. O. L. Queen of Peace	1 Holy Ghost Father	-----	-----	-----
Alexandria	69. St. Margaret Mary	1 Redemptorist	-----	-----	-----
Arlington	70. Bl. Martin de Porr.	1 Redemptorist (non resident)	-----	-----	-----
Charlottesville	71. St. Alphonsus	3 Redemptorists	-----	-----	-----
Hampton	72. St. Mary (former St. Joseph)	2 Josephites	530	-----	8 Franciscans; four
Newport News	73. Holy Family	2 Oblate Fathers	-----	-----	-----
Norfolk	74. O. L. of Victory	1 diocesan priest	121	23	4 Daughters of Charity
Petersburg	75. St. Augustine	3 Redemptorists	-----	-----	-----
Portsmouth	76. St. Gerard	1 Redemptorist (same above)	-----	-----	2 Verona Srs. conduct kindergarten
Richmond	77. Holy Rosary	1 Redemptorist (same above)	-----	-----	2 Verona Srs. conduct kindergarten
	78. St. Joseph	2 Josephites	436	-----	8 Franciscans (Baltimore) two
Roanoke	79. St. Gerard	2 Redemptorists	-----	-----	-----
West Virginia	80. St. Peter Claver	1 diocesan priest	56	-----	2 Pallottine Sisters

INSTITUTIONS

Clayton, Del.—St. Joseph Industrial School; 90 pupils; 6 Josephite priests and 6 Josephite Brothers; 1 Holy Infancy Brother; new buildings recently constructed at considerable expense to Josephite Missionaries.

District of Columbia—Fides House; 1 Trinitarian priest, 2 Brothers; a neighborhood settlement house.

—Blessed Martin de Porres Hospice; 1 lay director; a charitable hospice.

—Newman Club of Howard University; 1 Atonement Friar (resident); chapel.

Louisville, Ky.—Convent of Our Lady of Charity; 15 Good Shepherd Sisters; 14 Magdalens; 47 dependent Negro children; 3 adults.

Waverly, Ky.—Union County Catholic Colored School; 11 pupils; 1 Sister of Charity of Nazareth.

Baltimore, Md.—St. Frances Academy (girls); 12 Oblates of Providence; one lay teacher; 185 students; state accredited high school.

—House of the Good Shepherd (for non-Whites); 19 Good Shepherd Sisters; 18 Magdalens; 50 dependents.

New York, N. Y.—St. Benedict Day Nursery; 9 Franciscan Handmaids; 60 capacity.

Cornwells Heights, Pa.—Holy Providence School for the Education of Colored Girls; 16 Bl. Sacrament Sisters; 126 girls.

Philadelphia, Pa.—St. Ignatius Nursing Home (for men and women); 4 Holy Rosary Sisters; 108 residents; maintained by St. Ignatius Parish.

Pittsburg, Pa.—House of Mary; 3 Sisters of Charity; center for corporal and spiritual works of mercy among the poor of Pittsburgh's Hill District with its highly concentrated (100,000) Negro population.

Richmond, Va.—St. Gerard Maternity Home; two Verona Sisters; 14 bed capacity; 42 patients past year; maintained by St. Gerard Parish.

Rock Castle, Va. (Powhatan)—St. Emma's Military Academy; 11 Holy Ghost Fathers; 3 Brothers; 300 students; a senior high school offering full academic, industrial, agricultural and military courses.

—St. Francis De Sales High School; 17 Bl. Sacrament Sisters; 1 lay teacher; 134 students; a boarding school offering academic, general and business training.

TOTAL	CHURCHES	PRIESTS	Grade High SISTERS and LAY TEACHERS		
			School	School	
	15 institutions and 80 parishes with 231,918 members	59 diocesan priests 106 religious priests	11,876	1,019	400 nuns 19 Brothers 39 lay teachers

A Renowned Religious Order Modifies Its Garb

THE Holy Family Sisters of New Orleans modified their religious habit this summer (August 15). It was the first change in the style of their garb since 1872.

This order of nuns was founded at New Orleans in 1842 through the zeal of two young Negro ladies. The two were Harriet Delisle of New Orleans and Juliet Guadin formerly of Cuba. Their aim was to found a religious congregation that would work for the welfare of their own race. To date, all the members of the order are Negroes. Last year they numbered 306 professed Sisters, 19 novices and 17 postulants.

In its founding days the order enjoyed an invaluable assist from Josephine Alicot, a French woman. Her help was her way of devoting her life to the Negro people in thanks for the saving of her life by a Negro dock-hand. He pulled her out of the Mississippi River when she slipped from a ship's gangplank.

The Association of the Holy Family was established November 21, 1842. It was a pious union for women living a community life without benefit of religious vows. Later the Association developed into a religious community, i.e. with the customary public religious vows. Miss Delisle was made the first superior. She pronounced her vows in 1851 and changed a percale dress for a black one. Also, she wore a black bonnet. She was known as Mother Henrietta and held the superior's position until death in 1862. In 1872 the Sisters adopted a fuller habit. It was this second habit which was modified this summer after 89 years.

The Sisters staff 12 high schools, one junior high school, and 36 elementary schools. They conduct two orphanages and one home for the aged. In every instance they serve people of their own race.



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Religious garb
after modification

Sister M. Callista, S.S.F.



NOVEMBER THOUGHT

For the life of thy faithful, O Lord is only changed, not destroyed: and when the home of this earthly life is dissolved, an everlasting dwelling in Heaven shall be gained.

—Preface, Mass for the Dead

by REV. E. J. EDWARDS, S.V.D.

Autumn is a sombre season. With the death of the year, the Liturgy directs our thoughts to the dead. Leaf, grass, flower wither away and fall, reminding us of those who were once with us but are with us no longer.

The life of the Church is similar to the life of God—a trinity in unity. The Church is three yet one. Three cells, as it were, forming one body. The saints in heaven, the wayfarers on earth, the suffering in purgatory are intimately united, are one body. This fact is vividly recalled, each autumn of the year, by the feast of All Saints and that of All Souls.

The other world is much nearer to this world than we realize. Those who were so near to us in the past are still near to us in the present. Their need of us, and our need of them, has not ended. They have left this earth, but they still live. For them "life has changed, not taken away." And so our memory and affection for them should never be allowed to dim or to die.

The souls in Purgatory are in a state of grace, their salvation assured, the resurrection of their bodies to eternal life is a certainty. What a happy certitude for them! But for us this happy certitude may have an unhappy result—it may lessen our concern for them. It may lead us to forget another certitude: their need for help, and their utter helplessness. Their eventual bliss may obscure their present plight. We may lose sight of the fact that they are suffering and that it is in our power to ease and even end these sufferings.

Sufferings has many forms and various degrees of intensity. In Purgatory one of the worst sufferings is the soul's separation from God.

If you have ever been away from home and gone through a spell of homesickness you will have some faint idea of what the souls in Purgatory experience. Here on earth, separation from familiar and loved persons and places can cause acute and prolonged pain. In Purgatory that pain is intensified beyond words. Heaven is every soul's real and ultimate home. The Poor Souls are on its threshold and cannot enter; cannot even look in.

They were created, (as all of us were) to love God. On earth that love was dissipated by earthly loves. Now that their earthly life is ended their love for God is all-absorbing. They have no interest in anything but God. On Him every faculty of their soul is intent; towards Him the whole force and current of their being is set like an unceasing tide.

"O God, thou art my God:
Earnestly I seek thee,
My soul thirsts for thee . . .
like a dry and thirsty land without water."

(Ps. 62,1)

This thirst of the Poor Souls for God is not a static thing. It deepens and grows in proportion as their indebtedness is discharged and they draw nearer to the sight and complete possession of Him. Somewhat as a falling body increases in speed the closer it comes to the earth.

Added to and part of this pain of separation is the sad fact that it has been brought by their own fault. This is their greatest sorrow. It was their own self-love and self-will that neglected duties, shirked sacrifice, sought unlawful pleasures, and thereby amassed the debt of temporal punishment that

(Continued on Page 275)

INTENTIONAL SECOND EXPOSURE



NOVEMBER THOUGHT

For the life of thy faithful, O Lord is only changed, not destroyed: and when the home of this earthly life is dissolved, an everlasting dwelling in Heaven shall be gained.

—Preface, Mass for the Dead

The Poor Souls

by REV. E. J. EDWARDS, S.V.D.

Autumn is a sombre season. With the death of the year, the Liturgy directs our thoughts to the dead. Leaf, grass, flower wither away and fall, reminding us of those who were once with us but are with us no longer.

The life of the Church is similar to the life of God—a trinity in unity. The Church is three yet one. Three cells, as it were, forming one body. The saints in heaven, the wayfarers on earth, the suffering in purgatory are intimately united, are one body. This fact is vividly recalled, each autumn of the year, by the feast of All Saints and that of All Souls.

The other world is much nearer to this world than we realize. Those who were so near to us in the past are still near to us in the present. Their need of us, and our need of them, has not ended. They have left this earth, but they still live. For them "life has changed, not taken away." And so our memory and affection for them should never be allowed to dim or to die.

The souls in Purgatory are in a state of grace, their salvation assured, the resurrection of their bodies to eternal life is a certainty. What a happy certitude for them! But for us this happy certitude may have an unhappy result—it may lessen our concern for them. It may lead us to forget another certitude: their need for help, and their utter helplessness. Their eventual bliss may obscure their present plight. We may lose sight of the fact that they are suffering and that it is in our power to ease and even end these sufferings.

Sufferings has many forms and various degrees of intensity. In Purgatory one of the worst sufferings is the soul's separation from God.

If you have ever been away from home and gone through a spell of homesickness you will have some faint idea of what the souls in Purgatory experience. Here on earth, separation from familiar and loved persons and places can cause acute and prolonged pain. In Purgatory that pain is intensified beyond words. Heaven is every soul's real and ultimate home. The Poor Souls are on its threshold and cannot enter; cannot even look in.

They were created, (as all of us were) to love God. On earth that love was dissipated by earthly loves. Now that their earthly life is ended their love for God is all-absorbing. They have no interest in anything but God. On Him every faculty of their soul is intent; towards Him the whole force and current of their being is set like an unceasing tide.

"O God, thou art my God:
Earnestly I seek thee,
My soul thirsts for thee . . .
like a dry and thirsty land without water."

(Ps. 62,1)

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(Continued on Page 275)

SHRINE OF OUR LADY OF LA LECHE

The Shrine of Our Lady of La Leche at the ancient Mission of Nombre de Dios at St. Augustine, Florida is becoming better known not only by Catholics, but by all Americans interested in the historical beginnings of their country.

It is too little known that Catholic people were America's first settlers, that Catholic explorers and Catholic settlers made history in our land a full century before the much more publicized landings in other sections of our country.

The birthday of the Blessed Mother of Christ was also the birthday of America's oldest community. On September 8, 1565, as the sun rose out of the ocean to the east, Father Francisco Lopez de Mendoza Grajales, a diocesan missionary priest from Spain, offered the first parish Mass in the United States. Around him knelt the great Adelantado of Philip II's Spanish fleet, Don Pedro Menendez de Aviles, Father Solis de Meras and members of Menendez' crew, together with some of Florida's Timucuan Indians.

Menendez' fleet had sighted land several days before on August 28th, the Feast Day of St. Augustine, but the landing was postponed until the 8th. Together with some members of his crew, Menendez planted a huge cross into Florida's sands. Beside it he raised the banner of his Spanish king. It was then that Father Lopez, one of the many diocesan missionary priests who helped bring Christ and His Church to our American shores, offered the first parish Mass. A rustic altar on the Mission grounds at St. Augustine commemorates this first Mass.

No doubt other Masses had been offered in this country before. The other Spanish explorers carried Catholic

chaplains with them, and these must have offered Mass wherever the expeditions landed. There is no site, however, that marks their celebration of Mass, because no community sprang up as a result of their labors. That first parish Mass was a beginning of which Catholics can be proud, for the first act of these first settlers of our land was the Holy Sacrifice of the Mass. Religious non-Catholics will certainly be glad to know that a religious act inaugurated American history. The community which began then, without a single moment's interruption, has lasted to the present day. It is St. Augustine, the oldest city in the United States.

Within a year or two, Catholic priests established the first and oldest mission of the Catholic Church in the United States. They named it the Mission of Nombre de Dios, the Mission of the Holy Name of God. This sacred spot was called a mission, because from it priests were sent during the following 200 years along the famous Santa Fe Trail, which extended from Florida, through Georgia and the Carolinas and over through Alabama and Mississippi as far as the Mississippi River. Excavations are presently underway to recover the little mission chapels erected along this Trail.

This important work of the Mission of Nombre de Dios was in full swing 42 years before the first English settlement at Jamestown in Virginia; 55 years before the Pilgrims set foot on Plymouth Rock; and over 200 years before the founding of the California Missions and the Declaration of Independence.

The early settlers brought with them from Spain a devotion for the Mother of Christ. Sometime between 1602 and 1620 they established, on the very grounds where Father Lopez had of-

"America's Most Sacred And Historic Spot"

ffered the first parish Mass, Mary's first Shrine in our land. The title under which these Spanish people honored Our Blessed Mother was "Nuestra Señora de la Leche y Buen Parto." This devotion honors Mary as "Our Nursing Mother of Happy Delivery." The devotion is one of the most ancient of all the Marian devotions. Madrid, 1598, was the scene of its popularizing. When the Spanish came to Florida the devotion was widespread in their land and they brought it with them.

During the more than three centuries since the establishing of Mary's first Shrine, several chapels which were built on this site were destroyed by gunfire during the early colonial wars or by hurricanes. The present little chapel was begun in 1915 and enshrines a small replica of the ancient statue of Our Lady of La Leche. The Shrine has been the center of the devotion of thousands of mothers and mothers-to-be who ask for the blessings of motherhood. The files at the Shrine are filled with letters of thanks from grateful women.

Every year thousands of pilgrims and visitors come to the Mission and Shrine from every state and many foreign countries. Every weekday morning at eight o'clock Holy Mass is offered in the chapel where the Blessed Sacrament is reserved and where can be seen the small statuette of Our Lady of La Leche. It is positioned above the altar, immediately above the tabernacle.

A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi."

Our
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Our
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of
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VICKSBURG

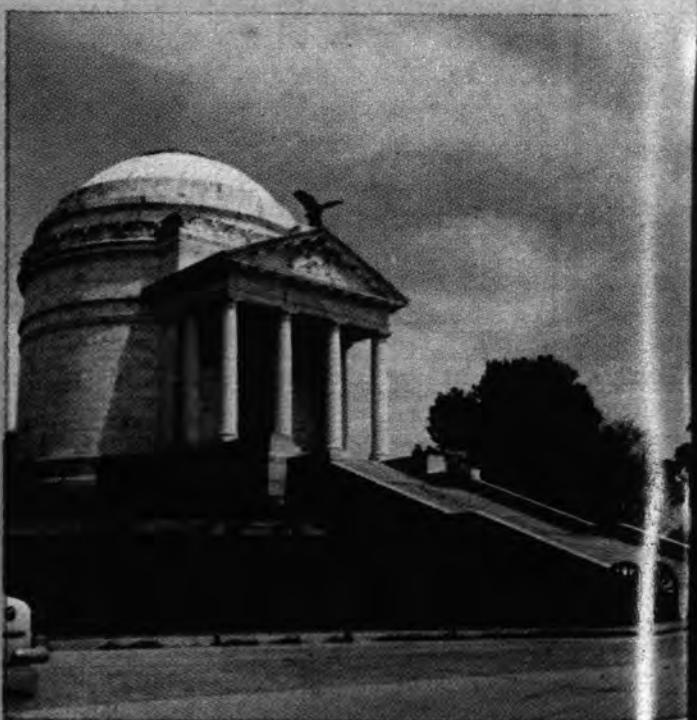


Where America Bleed

The year 1961 draws to a close. It is the year that marked the 100th anniversary of a great civil war's outbreak. Men of the Blue and Grey Armies died by the thousands in that war. For a century they have lain buried in lonely graves and graveyard. Before the close of the centennial year and at the month of the Poor Souls, the *Messenger* reminds its readers of these souls long departed and of the war they fought.

Vicksburg had to fall if ever the war was to end. After two vain efforts to storm Vicksburg in the spring, 1863, the Federal Army laid a siege. The city was ringed with cannons and bayonets. For 47 days and nights the fire poured into the besieged city until the Confederates surrendered in exhaustion on July 4, 1863. The Confederacy was split apart by the Federals' control of the Mississippi River and the eventual saving of the Union was assured. Today a large National Park and a cemetery mark the ground of the bloody siege — a monument to a war and to poor souls long departed.

Illinois' monument is most imposing in park.



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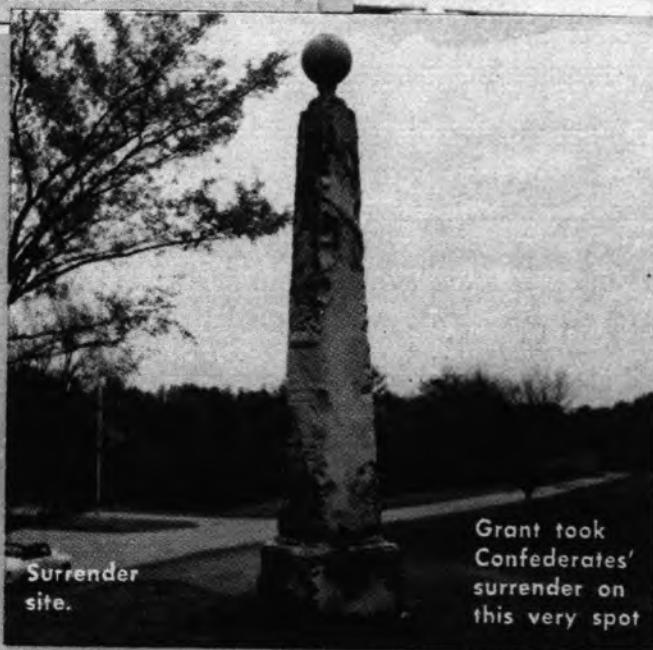
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Detail of Arkansas' Monument.



Louisiana's monument—a detail.



Grant took
Confederates'
surrender on
this very spot

View from Fort Hill looking down on
Federal positions. The guns on this hill
had to be taken to free the river below
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Interview with **Father John LaBauve, S.V.D.**

Street Preaching in Pittsburgh



Q. Father LaBauve, we have heard you are doing street preaching in Pittsburgh. When did you begin this work?

A. Some months ago, about last spring, the Bishop of the Pittsburgh Diocese asked the Provincial of our Divine Word Missionaries in the South to supply a priest for this work. I was sent up from Mississippi. About the same time the Bishop invited Frank Sheed, the renowned orator of 30 years experience in the street preaching apostolate.

Q. Was it his idea that you speak to Negroes in Pittsburgh?

A. No. The idea was that I add to discussions that would arise related to the racial justice question. I am on lend-lease for one year to Pittsburgh. I reside in the city's Hill District.

Q. What is the Hill District?

A. It is a section of Pittsburgh where are found about 100,000 Negroes.

Q. Is that where you do your street preaching?

A. In the Hill District we speak two nights a week; have two "pitches" as we say. However we preach at other stations located all over the city and at a couple outside the city. On Thursday and Friday nights we station ourselves in the Hill District. Most of the audiences which attend talks there are composed 50-50 of Whites and Negroes. People travel from distant parts of town to our scheduled stations.

Q. You say "we." Is Frank Sheed always with you?

A. No, no. Frank Sheed spoke but once since I have been in Pittsburgh. That was at my first engagement. After that, a group of volunteer priests . . . we call ourselves the Campaigners for Christ . . . has been handling the assignments. There are 15 of us. The others speak on nights when assigned. I speak every night. Some of the priests are veterans in the work. Street preaching, in the Hill District anyhow, began 18 years ago for this city. It was begun by a group of priests among whom were Fathers Lappan and Hugo.

Q. Those two priests — were they then in Negro work?

A. No, but they were engaged in offices which readily turned their zeal to the street preaching apostolate. Consequently, they frequently found their way to the Hill District. It was Father Hugo who suggested that a Negro priest be attached to the street preaching apostolate to meet questions that were arising related to racial justice. That is how I was called to the work. Now that I am here my very presence precludes the necessity for certain questions from the audience. So we are able to preach Christian doctrine almost exclusively. I want to make clear that our message is not directed to the Negro. It is to an unchurched people. That is the only light in which we view our audience. Never in the light of a racially distinct group. In fact, our audience is not racially distinct. Even in the Hill District it is never all-Negro. I said that earlier. The audiences average from 150 to 250 persons.

I see, Father. Thank you for this brief insight into your work. May it enjoy God's blessings.

SPIRITUAL READING

(Continued from Page 269)

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Purgatory is a place of paradox. A place of pain yet of peace, of regret yet gratitude, of anguished yearning yet whole-hearted acquiescence to the Divine Will, of soul-searing separation yet sublimest union with God. A place of seeming contradictions and profound mystery.

The past years certainly must hold memories for you of faces, voices once very dear but now gone and seldom, if ever, recalled. Memories of friends and familiars who once shared your joys and sorrows, your ambitions and fears. Some of them went suddenly, others after a long-drawn out illness. There will be regret about some whose love you never fully appreciated until you lost it; others whom your love may have done more harm than benefit. And thinking back on the past years, the faces and forms, the words and deeds of all those former friends, acquaintances and loves, the thought must arise that it is not ended. Faith tells you it is not ended. It never will be. Beyond the reach of our earthly glance and touch they may be, but not beyond the voice and power of our soul's charity. Their need is real, their plea ever-present—"Have pity on me, at least you my friends, because the hand of the Lord hath touched me." (Job. 19,21)



NOVENA to SACRED HEART

November 23-December 1

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

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(Join our 1,000 Lovers of the Sacred Heart. Write to the address above. Monthly devotional letter.)

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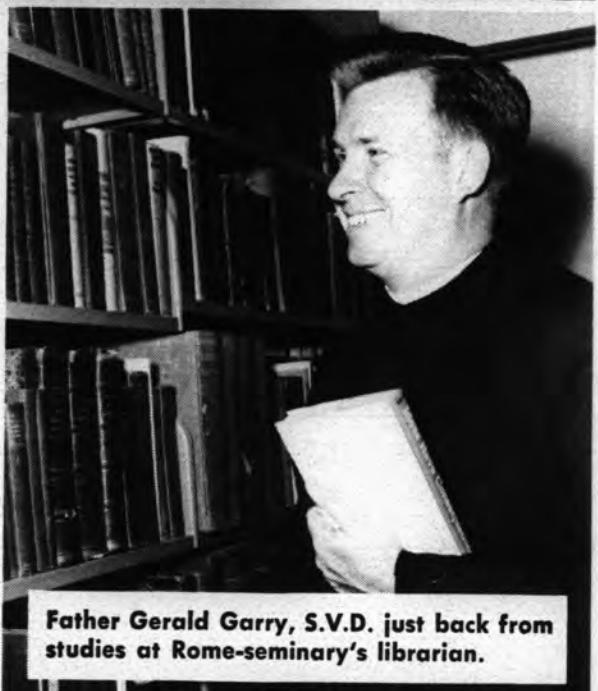
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ALONG THE DIVINE WORD

Minor seminarians, 1961-'62
Divine Word Seminary
Bay Saint Louis, Mississippi



Father Lang, S.V.D. was visited at our seminary by his older brother, Bro. Berchmans, S.V.D. of New Guinea.



Father Gerald Garry, S.V.D. just back from studies at Rome-seminary's librarian.



Golden wedding anniversary at our mission in Cade, La.—Mr. & Mrs. Luma Nelson.

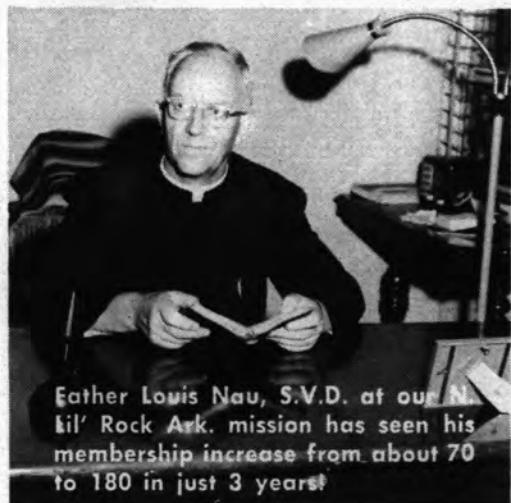


At our mission in Julien Hill, La. Father Jerome Haines, S.V.D. 6 couples, all golden jubilarians. Three couples not shown here.

WORD MISSION TRAIL . . .



Our St. Patrick School . . . Okmulgee, Okla.



Father Louis Nau, S.V.D. at our N. 'Lil' Rock Ark. mission has seen his membership increase from about 70 to 180 in just 3 years!



Our St. John Church,
Luling, Texas



Father Joseph
Francis, S.V.D.
leaves our Austin,
Tex. parish for
work in Calif.



Father Stanley Gootee, S.V.D. before leaving Waco, Tex. for Luling, Tex. assignment.



On Sept. 14, 1961
four of our semi-
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subdiaconate — from
Archbishop Amissah
of Ghana.

ALONG THE DIVINE WORD

Minor seminarians 1961-'62
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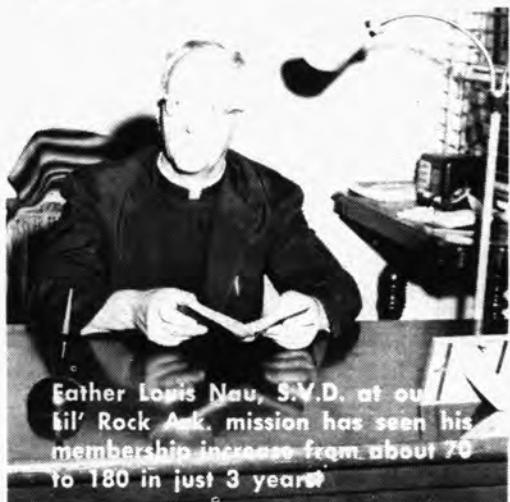


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Our St. Patrick School . . . Oakland, Calif.



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Our St. John Church,
Luling, Texas



Father Joseph Francis, S.V.D.
gives our Austin,
Calif. parish for
our 'till Rock Ark' mission in Calif.



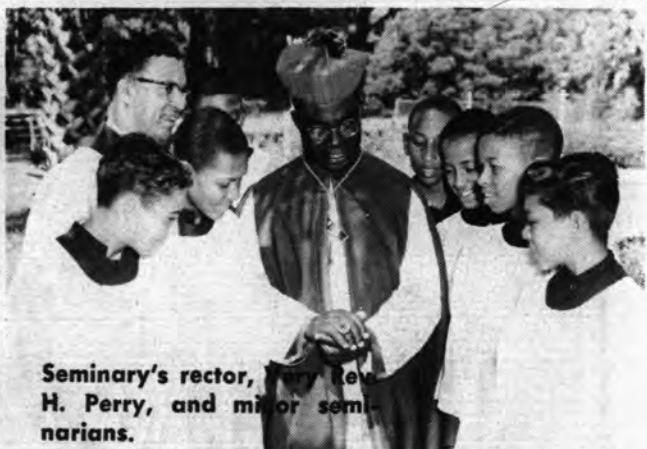
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ALONG THE DIVINE WORD

ARCHBISHOP OF CAPE COAST, GHANA VISITS BAY SAINT LOUIS;



WORD MISSION TRAIL . . .

LOUIS;

CONFERS MINOR ORDERS AND THE SUBDIACONATE AT OUR SEMINARY

Brother Lambert, S.V.D.,
Divine Word Missionary
Brother, instructor at Holy
Rosary Institute in Lafayette,
La., celebrated his 25th year
as a missionary brother. As
the Archbishop looks on,
Brother lights a new candle,
symbolic of another 25 years
begun for God. Congratulations, Brother!



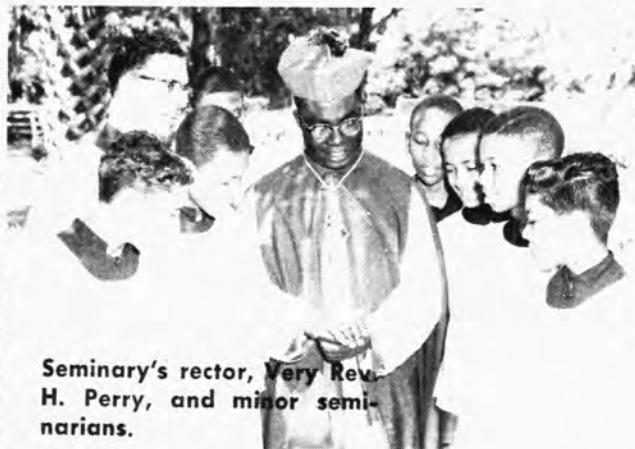
Father Francis Woods, S.V.D., and Sisters, Servants of the Holy Cross, welcome the Archbishop to St. Rose de Lima School in Bay Saint Louis.

ALONG THE DIVINE WOLD

ARCHBISHOP OF CAPE COAST, GHANA VISITS BAY SAINT LOUIS;



Congratulations to seminarians and Brothers at renewal of vows.



Seminary's rector, Very Rev. H. Perry, and minor seminarians.



Subdiaconate



WORLD MISSION TRAIL . . .

LOUIS;

CONFERS MINOR ORDERS AND THE SUBDIACONATE AT OUR SEMINARY

Brother Lambert, S.V.D., Divine Word Missionary Brother, instructor at Holy Rosary Institute in Lafayette, La., celebrated his 25th year as a missionary brother. As the Archbishop looks on, Brother lights a new candle, symbolic of another 25 years begun for God. Congratulations, Brother!



Father Francis Wade, S.V.D. and Sisters, Servants of the Holy Ghost, welcome the Archbishop to St. Rose de Lima School in Bay Saint Louis.

Boys' and Girls'

CORNER

Conducted by A. CORNE



Hello, boys and girls!

November is notable for two things, and I hope you remember both of them. The first is, that, this is the month of the Holy Souls, those faithful departed who are in Purgatory. This whole month is dedicated to helping them, to bringing them relief in their sufferings, to liberating them from their prison of pain and to admitting them to the delights of Heaven.

So you are encouraged during this month to remember the souls of those near and dear to you, members of your own family who have passed on to the other life. Help them constantly by your prayers. Then pray in general for the Souls in Purgatory and you will assure yourself of being remembered when you need it most.

The second thing about November is that Thanksgiving Day comes in its last week. This is the day on which we are going to thank the good God for all the nice things He has given us this year. Not only that, but don't you think we should give a great big THANK YOU to Papa and Mama for everything they do for us? And a THANK YOU to all other people who are kind to us because their kindness comes from God.

A. CORNE'S MAIL BAG

GENEVIEVE BROUSSARD (New Iberia, La.) "I've been reading the Boys' and Girls' Corner for quite a while, and I would like to know what kind of stamps that the ~~letter~~ send you? I would like to help also by sending some stamps . . . Please, let me know. I've included the missions in my prayers every day. God bless you."

Genevieve, any cancelled stamps that you find on ordinary letters, air mail, special delivery, etc. The missions

can use them all. Thanks a lot. A. Corne.

DONALD RUMPLER (Lorrain, Ohio) "This is the first time I read the Boys' and Girls' Corner. I am going to pray for you and the missions. I am 10 years old. I started school three weeks ago . . . I want you to send me a medal of Saint Gerard, please, if you can. I am sending some tax stamps."

Dear Donald, thanks for the tax stamps, but we will be satisfied with ordinary cancelled stamps that you find on letters.

DONNA TORSTRICK (Georgetown, Ind.) "I go to a public school. This year I will be in junior high. I enjoy reading the MESSENGER very much. My hobbies are collecting rocks and selling Christmas cards. I have been collecting stamps for the missions since Christmas. I now have 100 cancelled stamps for the missions. They will do some good . . . GOD BLESS YOU AND THE MISSIONS."

Donna, you can send those stamps anytime you are ready. In the meantime, I will be looking for a picture of the Sacred Heart, and St. Madonna, and St. Elizabeth of Hungary for you. BETTY ABBOTT (Oreland, Pa.) "I am sorry I haven't written. Thanks again for the Beautiful Rosaries. Could you please, send me a Pen-pal in a foreign country if you have one."

I'm looking for one for you, Betty. Don't forget to use that rosary often for the missions. A. Corne.

DEANNA SCOTT (Bonanza, Oregon) "Thank you for giving me a pen-pal. Now I have nine of them. Two are in Ill., two in Indiana, and two in Canada, one in Ohio, New York, and Pennsylvania. We have moved to a farm in Bonanza. We have a vegetable garden also. We have gotten radishes, beets and beans. The corn is almost ready . . . When you put my picture in the October Corner that was the month of my birthday."

Deanna, there is nothing like good fresh vegetables, especially corn. A. Corne. (Give my regards to all your little brothers and sisters.)

JO ANN ROBINSON (Mechanicsville, Iowa) "If you have a picture of St. Anne or St. Therese would you send them to me. I go to a public school. If there were a Catholic School there I would go to it."

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I would like you to get me a pen-pal my age. Girl. God bless you. Age 9."

Dear Jo Ann, I am glad to see that you recognize the value of a Catholic education. Some day you may be able to help other children to receive one.

AGAPITA VIGIL (Ranchos de Taos, N. Mex.) "Received your letter. Was so glad to hear from you. School already started. I am in the seventh grade. I hope I pass. I wonder if you wouldn't mind sending me a scapular. I would appreciate it. May God bless you.

I hope you received your scapular by this time, Agapita. I was a little slow but finally managed to get it off. Many thanks for the donation.

DOLORES VALDEZ (La Jara, Colo.) "Today when I came home from school the MESSENGER was here and I want to thank you for putting my letter in the Boys' and Girls' Corner. In my last letter I asked you for a holy card of St. Monica but you didn't have any of her. Could you send a picture of St. John the Baptist, St. Agnes, St. Jerome and St. Theresa. If you have them . . . I sometimes forget to say my prayers, but could you help me to remember to say them and whenever I can remember I pray for the missions. Enclosed is 10¢ for the missions. Love."

Dolores, you bet I'll pray that you remember your prayers if you are going to pray for the missions each time. I'll look around for those different pictures.

BRIDGET HAND (Yorktown Heights, N.Y.) "I am nine years old. I am in fourth grade and I go to ballet and Brownies. I once had a pen pal in school but he doesn't want to be a pen pal. And I want a pen pal that won't stop after a while. I read the magazine and enjoy it . . . P.S.—By the way what do you use the stamps for."

We use the stamps, Bridget, to bring a little mission money to our mission clubs. They are sorted, packaged and sold to stamp dealers and collectors.

YOUNG ARTISTS' CONTEST

This is the final month of our drawing contest. This time there are only four winners, two in the older group and two in the younger. And here they are:

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 281



GOD'S CREATION
by
Patricia Jachim,
11½
Utica, N. Y.



MARY, QUEEN OF HEAVEN
by
Nancy Brennan
11

Watervliet, N. Y.
And here's a fine pencil shading drawing for you to enjoy.

COWBOY'S BEST FRIEND
by
Terri Jo Wilson,
12
Chicago, Ill.



And the last one, a line drawing of a girl's best friend.—

RITA
by
Monica Kaminski, 13
Berkley, Mich.

That finishes our Your Artists' Contest for this year 1961. For the new year, we will introduce something else interesting and inspiring for our young readers to share in.

PEN PALS HURRAH

Here are three more names to add to the list of available Pen-pals. If you wish to get in contact with one of them, send me a 4¢ stamp. They are: Catherine Cullen 9, of Pomona, Calif., Linda Bernard of Newmarket, N.H., and Theresa Zimmer 10½, of Philadelphia, Pa.

Until next issue, don't forget to pray daily for the missions. May God bless and keep all of you. Your good friend,

A. CORNE
St. Augustine's Seminary
Bay Saint Louis, Mississippi

KNIGHTS OF PETER CLAVER

* The full text

* Statement endorsed consonant with policies of Divine Word Missionaries

WE THE KNIGHTS of Peter Claver, a national interracial Catholic fraternal order and its Ladies' Auxiliary, assembled in the Nation's Capitol and meeting as well in the shadow of the National Catholic Shrine of the Immaculate Conception, speak out against the evils of racial segregation, prejudice, bigotry and all Un-American conduct related to these evils which have so long and deeply concerned our members, our nation, and which now are the acute concern of all humanity in a much troubled world.

We speak out of pride in our membership in the Roman Catholic Church and to our more than 42,104,900 fellow American Catholics; pride in our citizenship in the United States, and pride in the history and purpose of our fraternal society. Though we are saddened to say this, we are never-the-less morally bound to speak out to aid in correcting the evils which beset our Nation and all minorities within its confines.

AS CITIZENS

We are concerned with the protection of the civil and human rights of all Americans and the preservation of the dignity of the individual. We aim to strengthen the leadership of our great country and to support that leadership in correcting racial abuses in keeping with the revolutionary and political philosophy of our Constitution and laws.

We pledge ourselves to the support of that leadership and the image it will create in the Council of nations because we recognize a great need for faster progress in correcting racial discrimination still entrenched in the official practices of certain State and Municipal governments which tend to degrade our Government before the world and tend to aid, abet and give sustenance to the Communist Government and its satellites throughout its realm.

We commend and congratulate the leadership of the President of our great country, which through the Department of Justice has demonstrated by official affirmative action, a firm determination to preserve, protect and defend, the rights of Negroes. We call for a more vigorous leadership by the Executive Branch of the government in this area and in all other areas required to spell out and ultimately gain for all Americans a full and free democracy as we assume our Founding Fathers intended it to be.

We support the tested instruments of democratic progress and reform by negotiation, peaceful assembly, petition, the ballot, the mobilization of public opinion by lawful means and finally the exercise of all legal recourse in our courts of law.

We invite all Americans and urge all religious faiths and in particular our fellow Catholics to recognize the waste of manpower by the indifference demonstrated in denying equal job opportunities. We call upon capital and industry and Trade Unionism to more fully explore and exploit the vast resources of the full potential that exists in the Negro American.

We subscribe fully to the principle of equal housing without regard to race, religion, or previous condition of servitude. We believe that the highest development of our youth for all succeeding generations hinges directly upon a full implementation of the Supreme Court decision declaring separate educational facilities as contrary to law. Only through a fully in-

STATEMENT ON INTERRACIAL JUSTICE

tegrated system of public education can we guarantee to our youth the highest development of their future as leaders. We believe that the full implementation of the education facilities of our nation should materially be aided by some form of financial assistance from the Federal Government, within the framework of the Constitution to all educational institutions, public and parochial.

We believe that the right to vote is inherent in our system of government. That this right is guaranteed and protected by the Constitution and it is the duty and obligation of the Executive and Legislative branches of the government to insure this right to all citizens without regard to race. The Knights of Peter Claver pledges itself through its membership to fully exercise this right and to urge all Americans to become registered as voters particularly in those southern areas where they have so long been denied the right of the ballot and to vote in all elections on the County, State, and Municipal level. As Catholics and members of the True Church of Christ, faithful to Her doctrines, but mindful of our serious obligation to exercise fraternal correction, we call upon our fellow white Catholics to resist and combat every facet of racial discrimination by priest or laity within the church. We believe that as a matter of doctrine racial segregation and racial prejudice are sinful; that the practice of such within the church is a heresy which denies the basic unity of mankind, and is contrary to the doctrine of the Mystical Body of Christ. We feel most keenly about certain abuses and segregation as practiced within our Catholic institutions, societies, and organizations. We believe that such practices are totally contrary to the official pronouncement of our Catholic Bishops as enunciated in their unanimous declaration of November 14, 1958.

We speak out against those seeking to divide us from the total human membership in the Church of Christ. We decry essentially separate racial parishes, societies and separatism on a racial or nation basis and pledge our efforts in correcting this condition.

We support the Freedom Riders because they singly and dramatically express the deep feeling of resentment all true Americans express against racists and bigots.

We cannot in good conscience acquiesce to the maintenance of the status quo in race relations in the civic society or in our Church. We are able to turn the other cheek, but do not believe that Christ intended we should stand dumbly and mutely by when there is a need of our effort to strengthen the vitality of our Church and our society. We are deeply sincere when we say we speak not only because we are sensitive to racial-segregation in our society, but because we sorrow for our country and our church; and we have a genuine concern for the consciences and souls of our coreligionists who ignore the doctrine of the Church.

In the effort to solve the many trying racial problems which are before our Church and before our Country, we pledge our energies and our full and undivided strength of our patriotic leadership.

SOCIAL ACTION COMMITTEE

A. J. Wiltner, Chairman; H. L. Fusilier,
Atty. Archibald T. Lecesne, Atty, Ernest N. Morial



THE MODERN CHALLENGE OF THE MISSIONS

PART I

BY
RICHARD
CLARENCE
CARTWRIGHT

ONE DAY twenty-two years ago, while I was still Director of the Propagation of the Faith Society for the Archdiocese of Boston and not yet a bishop, the world, without our knowing it, entered a new age.

The day, as we know, was January 6, 1939, the Feast of the Epiphany of Our Lord—the day on which, in a laboratory in Nazi Germany, a team of three scientists—two men and one woman—split the uranium atom for the first time. It was the beginning of the nuclear age.

The years that followed brought other changes, so many in fact that change—often revolutionary change—has become the characteristic of our age. With the decay of old forms of colonialism, almost forty new nations have come into existence; with the rise of a new colonialism, almost one-third of mankind has gone Red. The foundations of society are in upheaval as well as the foundations of science; yet more important than either may be the upheaval in matters of the spirit.

Men gladly die seeking a new earth.

The search for justice, however, is a sign of the search for God, as much of our present turmoil stems from an awakening of man's need for God. It is even a march toward Him, for all that it often has the appearance of a riot. We are, in truth, confronted by a mystery that cannot be explained solely in terms of the dignity of the individual or the natural order, nationalism or supra-nationalism. But that can, to a great extent, be understood in terms of man's supernatural destiny.

Worry we must whether this new era will be an Age of uneasy Peace or terrible War, an Age of material Progress or a Dark Age. We are certain, however, that it will be an Age of Struggle—of struggle for the minds and souls of mankind. Great, indeed, is the vocation of the missionary. He is called to teach Christ and Him Crucified, to establish the Church, where it does not exist and entrust it in due time to a holy, well trained native priesthood. For the Church, the Mystical Body of Christ is the hope of the

world. Think then, missionaries of Christ, of the modern challenge of the Missions, and of the spirit that should guide you.

Your task is a triple one. You are, perhaps, most familiar with the aspect of it that has primacy; that of preaching Christ. But you are more than a bearer of good news. "I have set thee over nations," said God, "and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to plant, and to build." Thus you are also to be a forger of men and a maker of nations. What a commission to give to the "foolish things of the world," "the weak," "the base," "the despised"!—for such we are.

"The foolish things of the world has God chosen to put to shame the wise, and the weak things of the world has God chosen to put to shame the strong, and the base things of the world and the despised has God chosen, and the things that are not, to bring to naught the things that are: lest any flesh should pride itself before him."

We are but living tools in the hands of the Almighty. Take courage from the knowledge that the Church knows what she is about, and is ready—or on the brink of readiness—for the work He has entrusted to her.

Surely, we have noted how she throbs with the new strength.

People draw closer to the Mass and the Sacraments. There is a return to the Bible. The laity have acquired a new awareness of their apostolate, the clergy more and more begin to see their role as a universal one, not as a local or parochial one divorced from the battles of the Church elsewhere and everywhere. There has been a remarkable revival of monasticism and of interest in the liturgy; the cause of Christian unification wins sympathy; there are martyrs again in multitude; more "saints" than in any previous age; and we shall have a General Council in the near future to emphasize the essential mission that Christ

gave to His Church, to the whole Church, to every member thereof—"to preach the gospel to every creature."

To what purpose, all of this?

In the main, it is that the Church may be able to mobilize all the faithful for that work, "which of all Catholic works is the most Catholic, of all apostolic work the most apostolic"—the work of the missions. All-out mobilization for an all-out struggle for immortal souls.

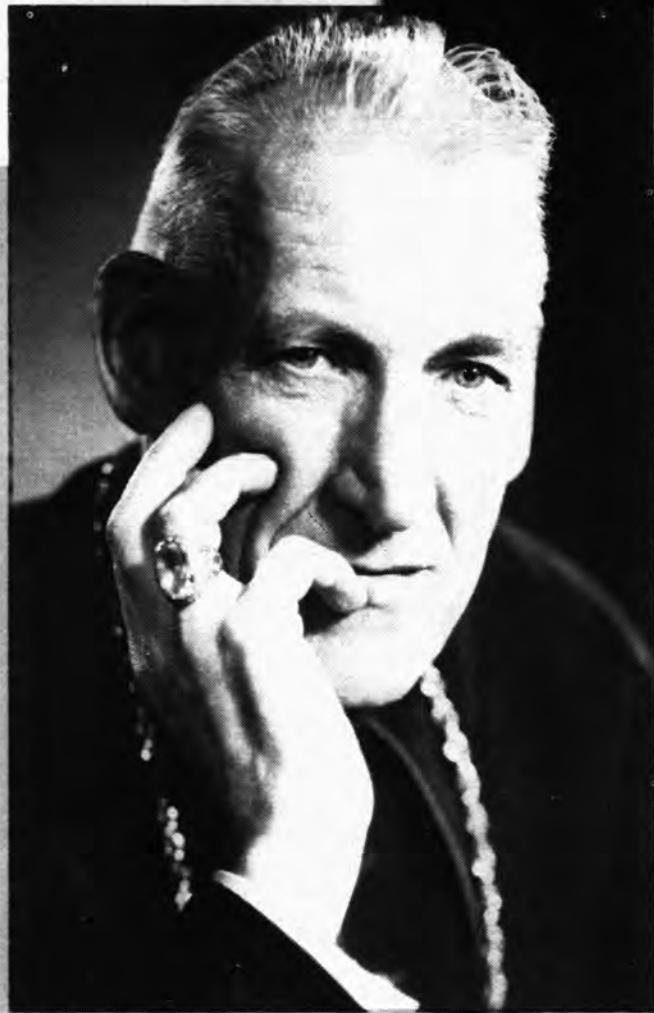
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I can recall, for instance, the time when this land of ours was itself, officially, a mission country. I remember when we had only 10 million Catholics here; today we have over 40 million. I remember when we had fewer than 20 missionaries overseas; today we have over 7,000. Back in 1900, Catholics in Africa were less than a million; today they are 24 million. Even by 1925, the number of native priests in Africa was only 159; today there are 30 Black African Bishops, headed by Cardinal Rugambwa, with 2,000 priests and some 5,000 Sisters. The Church has come a long way in half a century, as these figures show. Yet we haven't, I think, seen anything yet!

There is, it would seem, a tide in the affairs of God, as of men, a season when, though the elements rage, all is Spring. The season is here, I do believe. For—as if the gains of the last half century were not enough—the Church has now been given a bright new vision of her missions, one that will inspire the faithful to new heights of participation, the missionaries to new heights of achievement, perhaps, even, make the next half century the greatest Age of the Missions.

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A CONTEST WITH A PURPOSE

A nation-wide essay contest, with college scholarship awards, has been announced by the Very Reverend George F. O'Dea, S.S.J., Superior General of the Josephite Missionaries, who will sponsor the contest.

In announcing the contest, open to all senior students in Catholic High Schools, parochial and private, Father O'Dea said: "The purpose of the topic: 'WHAT IS RACISM DOING TO THE CATHOLIC CHURCH IN AMERICA TODAY?', is to stimulate interest among Catholic students in the obligations of Catholics towards their fellow men in the field of human relations."

The theme will center the thinking of the participants on the effects of segregation and discrimination on the spiritual and social development of the Negro Catholic and also the Caucasian Catholic. *The project is the beginning of a five year program.* There will be five one thousand dollars scholarship awards each year. The awards will be paid to the colleges selected by the winners.

The essays are to be between 800 and 1000 words. The contest within the schools is to begin on November 2nd and end at midnight, December 7th. Each school will have the privilege of selecting one representative essay to be sent to the "reading college" designated for each of the five geographical areas. The reading colleges will select from the submitted essays, those five which are most proximate to the judging standards.

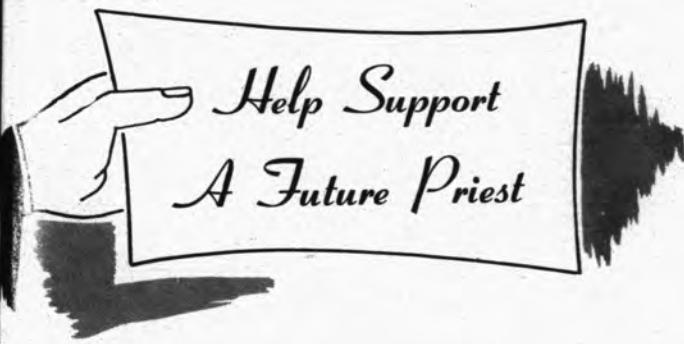
The five essays from each area will then be submitted to the board of

judges. Announcement of the 25 finalists will be made by Father O'Dea on March 19, 1962. The five winners, one from each area, will be announced on May 1, 1962. A Remington standard typewriter will be awarded each of the other twenty finalists.

The Board of Judges for the finals will be made up of three members who have already accepted Father O'Dea's invitation to serve. They are the Very Reverend Brother Augustine Philip, F.S.C., President of Manhattan College, New York, Chairman; the Honorable Harold Stevens, Associate Justice of the New York Supreme Court, and Mrs. Roger L. Putnam, Springfield, Mass., President of the Catholic Scholarship Fund for Negroes.

The Josephite Community, sponsoring the essay contest, although today strictly American, had its beginnings in Mill Hill, England, in 1886. The founder was Father Herbert Vaughan, afterwards Cardinal Archbishop of Westminster. Because of the nature of the work and with the mutual consent of Cardinal Vaughan and Cardinal Gibbons of Baltimore, the Mill Hill Fathers in America were encouraged to establish the new society in Baltimore in 1893. The official title is St. Joseph's Society of the Sacred Heart, more commonly known as the Josephite Fathers or the Josephite Missionaries.

Today, the Josephites are engaged in missionary work among the Negroes in 12 states and the District of Columbia. They have a total of 137 parishes and missions and care for approximately one-fourth of the Catholic Negro population in the United States.



Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite. — Divine Word Missionaries.

Give in Honor of a Favorite Saint



Bl. Martin



Bl. Mother



St. Therese



St. Joseph

Dear Father: I wish to offer my prayers and support for the training of worthy young men for the missionary career.

Please accept my donation of \$ _____

in honor of _____
my favorite saint (devotion) for a Scholarship in your seminary at: (check) Arlington, Calif.; Bay Saint Louis, Mississippi.
My name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.)

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES (Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—fifty dollars.

..... cut on this line

Dear Father: I am sending the following Mass requests to you I understand that dates for these cannot easily be arranged.

Kind of Mass? _____

How many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

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The five essays from each area will then be submitted to the board of

judges. Announcement of the 25 finalists will be made by Father O'Dea on March 19, 1962. The five winners, one from each area, will be announced on May 1, 1962. A Remington standard typewriter will be awarded each of the other twenty finalists.

The Board of Judges for the finals will be made up of three members who have already accepted Father O'Dea's invitation to serve. They are the Very Reverend Brother Augustine Philip, F.S.C., President of Manhattan College, New York, Chairman; the Honorable Harold Stevens, Associate Justice of the New York Supreme Court, and Mrs. Roger L. Putnam, Springfield, Mass., President of the Catholic Scholarship Fund for Negroes.

The Josephite Community, sponsoring the essay contest, although today strictly American, had its beginnings in Mill Hill, England, in 1886. The founder was Father Herbert Vaughan, afterwards Cardinal Archbishop of Westminster. Because of the nature of the work and with the mutual consent of Cardinal Vaughan and Cardinal Gibbons of Baltimore, the Mill Hill Fathers in America were encouraged to establish the new society in Baltimore in 1893. The official title is St. Joseph's Society of the Sacred Heart, more commonly known as the Josephite Fathers or the Josephite Missionaries.

Today, the Josephites are engaged in missionary work among the Negroes in 12 states and the District of Columbia. They have a total of 137 parishes and missions and care for approximately one-fourth of the Catholic Negro population in the United States.



Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite. — Divine Word Missionaries.

Give in Honor of a Favorite Saint



Bl. Martin



Bl. Mother



St. Therese



St. Joseph

Dear Father: I wish to offer my prayers and support for the training of worthy young men for the missionary career.

Please accept my donation of \$ _____

in honor of _____
my favorite saint (devotion) for a Scholarship in your seminary at: (check) Arlington, Calif.; Bay Saint Louis, Mississippi.
My name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.)

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES (Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—fifty dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you I understand that dates for these cannot easily be arranged.

Kind of Mass? _____

How many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI



Divine Word Seminary
Bay Saint Louis, Mississippi

This fall we had to dare an extension to the theology building at our Bay Saint Louis seminary. The modest extension was constructed to fit into our long range plans for growth.

Can you help us meet the cost for the new structure? Whatever you send will help. We thank you for letting us put your donation to such a worthy use.

----- CUT ON LINE -----

Dear Father:

This is my donation of \$ _____ to help meet the cost of the extension to the theology building at the Bay Saint Louis seminary. Please have the young theologians pray for my intentions.

NAME _____

ADDRESS _____

CITY _____ STATE _____

(Send to: Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi)